NATIONAL COUNCIL
OUTLOOK
MARCH 1957

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The Hour in Sunday School—

Most Valuable or Wasted of the Week?

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows a Sunday church school class at St. John's Evangelical Congregational Church, Newport, Ky.

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National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
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Presbyterian Church in the U.S.A.
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
An Easter Message *by Eugene Carson Blake*	3
Sunday School Hour—The Best of the Week *by Wendell Kellogg*	4
The Churches Act on Integration *by Elsa Kruuse*	6
Describing the Heart of a Christian College	9
Unitas Fratrum — The Moravian Church *by Geraldine Sartain*	10
Children Meet God in the Open	12
"Am I My Brother's Keeper?"	13
Small Group Bible Study Becoming Widespread *by Carl R. Key*	14
We Sing Ecumenically *by Graham R. Hodges*	19
A Look at Ministers' Salaries	20
"Off to Adventure"—New TV Series for Children	22
"An Imaginative Search for New Means to Help"	23
Atlanta Protestant Radio and TV Center Expands	24
Plan Three-Year Citizenship Program Among Migrants	27

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An Easter Message

By Eugene Carson Blake
President of the National Council of Churches

"Be of good cheer, I have overcome the world"—John 16:33

ON Easter it is very easy for us to think of Resurrection as either a wonder on a misty morning long ago and far away or else as a miracle that will happen generally when the last trumpet of history sounds.

We tend to think of that Garden with its tomb as outside Jerusalem and very long ago. With more or less imagination we run with Peter and John and with them are awe-struck at the stone which has been rolled away.

With more or less imagination we hear the angel speak "Why look ye for the living among the dead? He is risen. He is not here." So we half believe and half doubt the miracle. But we only half believe and we only half doubt because *anything* so long ago and so far away does not seem to be of such crucial importance that we must decide.

But the Resurrection may not be dated in the long-gone past. We who are professed disciples of the Lord Jesus but who look about in fear at the day's events which cast such gloom upon men's souls need today to enter the garden and behold once more the empty tomb.

He who was dead now lives! Every day before the eyes of faith the great stone is rolled away. Look in. See the empty tomb. There are the neatly folded cerements. Hear as the One whom we mistake for a gardener asks us why we weep. Look once more upon the living Lord even through glistening tears.

So it is, I think, that Easter faith is neither essentially a belief in a wonder that happened long ago nor essentially a hope that God will do some miracle yet that will save us from destruction.

Rather there is added a new and eternal dimension to each moment once one comes to know the living God who now raises Christ from the grave and will just now raise you from living death (apart from Him) to life that is life eternal.

So it was that our Lord was able to say to His disciples even in the shadow of His Cross "Be of good cheer, I have overcome the world." He had, He has. He will. He does. So let us be of good cheer for Christ our Lord has overcome the world!

Sunday School Hour . . . . .

By WENDELL KELLOGG

"IF WE didn't have Sunday school, we wouldn't have many Christians. It would be hard to teach grownups to be Christians."

Thus a 12-year-old boy responded to *Life* magazine's charge of "Most Wasted Hour in the Week," as the annual meeting of the National Council's Division of Christian Education opened February 8 in Cincinnati, O.

"Dr. Wesley Shrader, the author of the article in question, doesn't know what he's talking about," said Division Chairman Paul Calvin Payne of Philadelphia, Presbyterian USA Christian education head. "We're not smug about our churches or Sunday church schools, and deplore what hasn't been done, but thousands of Sunday schools throughout the country are doing a remarkable job with up-to-the-minute textbooks and excellent teachers."

Dr. Richard Hoiland, American Baptist education head and chairman of the Commission on General Christian Education, pointed out the article's "narrow framework." He declared "tremendous learnings flow" from youth fellowships, summer camps, weekday religious education programs, daily vacation Bible schools, and conferences.

The editor of the *International Journal of Religious Education,* Dr. Virgil E. Foster, labeled the Shrader article a "most inadequate job of reporting." He said it "ignored the last 15 years of phenomenal growth."

Meanwhile, from Cincinnati churches of half a dozen denominations came first-hand opinions of Sunday school from the "pupils" themselves. The gist of most was "I like Sunday school and what it does for me."

An 8-year-old: "I like Sunday school because I learn about God and learn to live like Jesus."

A ten-year-old: "Sunday school makes me feel I am with God."

Twelve to 14-year-olds: ". . . a waste of time but it could be a good thing if it were more organized and more strick (sic)"; "Yes (a waste of time) because our teacher doesn't know how to teach it and kids like ——— messes around and stirs us up"; and "If we didn't have Sunday school we wouldn't have many Christians. It would be hard to teach grownups to be Christians."

A young adult class member declared, "As a parent I am . . . able to guide my children in . . . sound religious belief." An elderly lady in an adult class said, "If more cooperation were given by parents, no time would be lost. I never sent my boys to Sunday school—I went with them."

Another tone was taken by Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, speaking at the public mass meeting in Emery Auditorium. "As a rule, the evangelists, and often the churches, teach and preach love in the abstract but fail to practice it in the concrete," he declared.

"We call little sinners to repentance but leave the big sinners alone. Only by instilling firm religious faith in the learned and powerful people in the world can war, race hatred, and corruption be wiped out."

He singled out advances of science as no proof that mankind has improved over the centuries. "Man today is as brutal, dishonest, hypocritical, and mean as in 3000 B.C. If human nature cannot be changed for the better, the church has nothing to teach and nothing to preach."

Hope for gains in that direction were voiced by Dr. W. Norman Pittenger of New York. "The Bible is the record of accomplishment and the means by which the same impact of God is brought to bear on Christian believers," he said. He also declared that a theological basis exists upon which Christians of different denominations can come to agreement.

Top—Mass meeting speakers: Dr. Paul Calvin Payne, who presided; Dr. Benjamin E. Mays, who gave the address; Lauren Schran, president of Cincinnati Council of Churches, who read the Scripture lesson; *next to top*—Balloons raised instead of hands in answer to questions at the fellowship luncheon; *next to bottom*—Discussing weekday religious instruction materials (left to right) Miss Grace Turley, Parkersburg, W. Va.; Dr. Erwin L. Shaver, execuive director for the NCC's weekday religious education, and Mrs. Elizabeth Hanna, religious education director for the Council of Churches of Greater Cincinnati; *bottom*—panel of parents at church agency dinner (left to right) Mrs. Alma Fowler, Baptist; Mrs. William Oliver, Campfire Girls; Mrs. Charles Woodward, Boy Scouts; Dr. Richard E. Lentz, family life director for the Disciples and moderator of the panel; Lester Francis, Presbyterian, and Mrs. Hower Bremer, YWCA.

..... "Best of the Week"

Through the combined organized effort of four global agencies of cooperating Protestant churches and the rising "younger" churches of Africa, Asia, and Latin America, Christian education is systematically entering the cultural life of scores of nations, stated Dr. Gerald E. Knoff, New York, Division executive secretary.

This movement, "which can be a big factor for peace," he described as being carried on by the World Council of Churches, the World Council of Christian Education, the International Missionary Council, and the World Student Christian Federation.

Rev. Philip Potter of New York and Geneva, Switzerland, World Council youth secretary, said that communist propaganda "can best be challenged by the strong, clear voice of dedicated young Christians" in lands where communism is a danger or a reality. "As Christians their influence can spread in government, industry, education, and agriculture, to insure the well-being of their fellow men."

Churches around the world are now producing their own Christian education materials instead of relying on the United States, reported Dr. Russell Harrison of New York, associate general secretary of the World Council of Christian Education. He said that this was the direct result of the rising tide of nationalism and of American missionary efforts to train national leadership.

A picture of stronger Protestant Christianity in Japan came from Rev. Charles Iglehart of New York. He termed it a "vital force that has moved from prewar dislike and suspicion to recognition and acceptance." He also commended the United Church of Japan, formed in wartime necessity from 34 different denominations. Attention was given to Japan as the scene of the 1958 World Convention of Christian Education.

Announcement was made of a five-denomination international exchange of high school students. A hundred European boys and girls will live for a year in American homes and 25 from this country will live with European families.

This is an expansion of a Church of the Brethren program. Hans Sonntag of Kassel, Germany, here under that program and living in Dayton, Ohio, spoke briefly. He described his experiences here in language, family life, church, school, and community. "I am discovering the America of today based on democracy, freedom, brotherhood, and creative activity," he said.

Churches fail to go deeply enough into the lives of young people, the youth department executive of the Evangelical and Reformed Church charged in a talk to pastors. He condemned the "doing something for youth" atmosphere of many churches and called for involving young people at all stages of activity—planning, preparation, production, and evaluation. "Adult leaders should be coordinators rather than directors," he said.

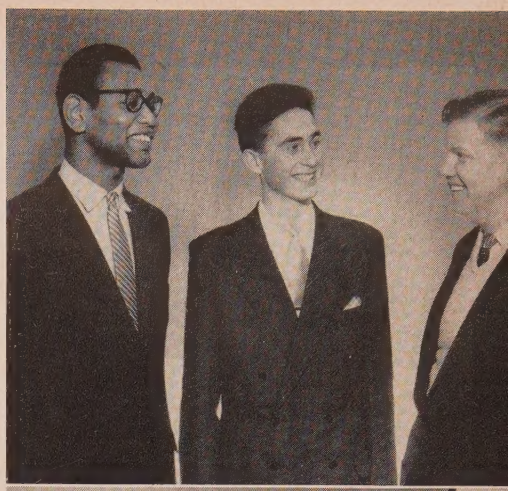
A Christian vocation specialist, Dr. Elmer Million of the National Council of Churches, declared that today's American girl wants to be strictly feminine, prefers marriage and a family, and looks on a job as "insurance."

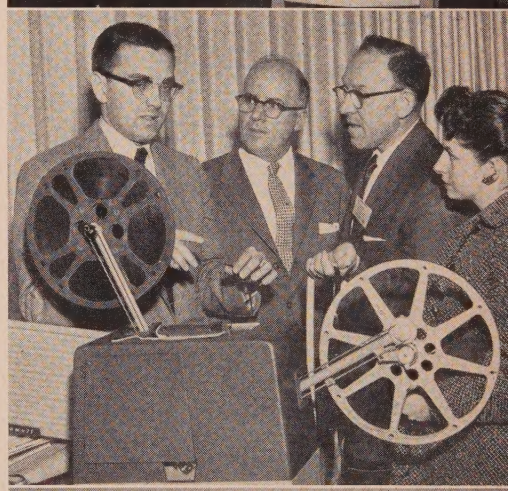
In the field of higher education Dr. Raymond Walters, former University of Cincinnati president, urged colleges to maintain attention to individual students, regardless of swollen enrollment. "Teachers and preachers alike must strive to maintain communication even with large assemblies. To a very large class, the multitude, Jesus delivered the Sermon on the Mount," he said.

An educational research scientist, Dr. Ernest M. Ligon of Schenectady, N. Y., stated that college students could learn from five to ten times as much as at present and take no longer to do it if they used the newest scientific methods.

In both religious and secular educa-

(*Continued on page* 8)





Top—**At the youth meeting, left to right: Rev. Philip Potter, World Council of Churches; Hans Sonntag, German exchange student; and Harold Davis, chairman of youth work section;** ***next to top***—**Harold E. Stassen (right), president, International Convention of Christian Education, being interviewed in the press room;** ***next to bottom***—**Rev. Don Kliphardt of the NCC's audio-visual department, discussing use of motion pictures in religious education with (left to right) Rev. M. V. Parry, West Hartford, Conn.; Canon Howard C. Rutenbar, Houston, Texas, and Miss Pat Thompson, Columbus, O.;** ***bottom***—**denominational editors talking over their problems (left to right) Fred McQueen, St. Louis, Mo. (E & R); Miss Lottie Franklin, Anderson, Ind., (Church of God); Miss Marion Braun, Philadelphia, (American Baptist); Andrew White, Nashville, Tenn. (AME); A. F. Harper, Kansas City, Mo. (Nazarene); Harold Hazenfield, Dayton, O. (EUB).**

A Progress Report

The Churches Act on Integration

By Elsa Kruuse

ON A cold day this winter, a group of foreign journalists arrived in New York as guests of the United Nations on their first visit to the United States. On that day, too, the morning papers carried a photograph showing Rev. Martin Luther King Jr., leader of the Montgomery bus boycott, in a state of collapse, supported by two friends. "If anyone has to die," the caption quoted him, "let it be me!"

The accompanying item did little more than report that Dr. King and his family had escaped injury in the bombing of their home in Montgomery, Ala., the night before.

Suddenly the newsmen were all talking at once, consternation in their voices. They had heard about the White Citizens' Councils, they said. They had read about bombs and bullets and flaming crosses. "But," one insisted, "we were all fairly certain that a large part of what we read abroad was communist propaganda. Are things truly this bad?"

It was not easy to be forced to admit that the stories they cited were all true. On the other hand, the fact that they did not know the whole story—the record of the quiet, positive actions which have been marked up, particularly in the last two years—provided an opportunity to ask them to study that record, however short, before returning to their respective countries.

Another foreign journalist, Alan C. Prior, editor of the *Australian Baptist,* who recently went to Mississippi to study conditions for himself, reported a similar preconception. "Having in mind the picture so often presented in the secular press of Australia," he wrote, "let me say that the situation looks very different when it is seen more closely."

It was his opinion, he wrote, that the problem of the Negroes in the United States is not to be solved by conflict around questions of where they are to sit in buses or what schools they are to attend. Talks with both white and Negro ministers, he said, had led him to the conclusion that "the only solution to the problem is a Christian one."

That this solution has long been recognized as a Christian obligation is a matter of record. In scores of statements reiterated in official meetings over the years, the National Council of Churches, the Federal Council before it, and every major denomination, member and nonmember alike, have taken firm stands declaring "segregation and discrimination contrary to Christian principles."

But wasn't it still true that 11 o'clock on Sunday mornings remained the most segregated hour of the week? How could anyone possibly go along with the statement issued back in 1950 by the Federal Council that "cynical remarks about church resolutions being 'just words' are not justified in the matter of race relations"?

It was evident that careful studies were needed if that statement was to stand up. As a result, the record is now being filled in and several significant studies of racial practices in the local churches of the nation are producing encouraging facts.

In the spring of 1956, a nation-wide poll of Methodists showed that "the majority thinks there should be no segragation of races in the church." Last September, the Disciples of Christ presented a report on a study of 7,000 of their churches, revealing that 464 congregations in 40 states so far were integrated in some degree. The following month, the Congregational Christians announced a two-year survey with the stated purpose of determining how well integration in their churches measured up to their General Council's pronouncements on it. And the General Synod of the Evangelical and Reformed Church, by unanimous vote last September, called upon its congregations to set an example by achieving integration in worship and service. A check of the figures available to date now finds this fellowship among the leaders in integrating churches.

One of the first major attempts to get the facts was an important study made in 1946 by Dr. Frank S. Loescher. It showed that only one-half of one per cent of Negro Protestants then worshiped in white churches. In 1950, Dr. Alfred Kramer, associate director of the National Council's Department of Racial and Cultural Relations, studied the United Lutheran, Presbyterian USA and the Congregational Christian churches. He found that among these three denominations alone over nine per cent of the churches then had at least one Negro member.

Of great value in assessing this progress is the recently published study *Integration—North and South,* a survey made between May, 1954 and May, 1956 by David Loth and Harold Fleming and published by the Fund for the Republic. A spot check of merged and inte-

Where the National Council Stands on Segregation and Integration

Brief Excerpts from Some Resolutions on Racial Relations Adopted by the General Board

1951—"The National Council of Churches . . . renounces . . . the pattern of segregation based on race, creed, color or national origin . . . as . . . a violation of the Gospel of love and human brotherhood."

1953—"We unite with Christians in many lands in declaring our conviction that discrimination on the grounds of race is inconsistent with the Christian faith . . ."

1953—"We also appeal to church members to support all sound and effective measures for . . . the development of well-planned, integrated and non-segregated residential neighborhoods."

1953—"National and regional meetings of the National Council or any of its units shall be held only where there are facilities that are open to all participants without regard to race . . ."

1955—"We deplore official and unofficial efforts and movements to circumvent the clear intent of the decision of the highest court and to penalize persons of all races who are endeavoring to move toward a racially inclusive church and society."

grated churches in the North listed in this survey shows items such as these:

- In Maywood, Ill., one white and one Negro Episcopal church merged;
- In Portland, Ore., a Negro Lutheran church dissolved and its members joined white churches in the city;
- In Omaha, Nebr., a white and a Negro Presbyterian church merged;
- In Holyoke, Mass., St. Luke's Mission merged with St. Paul's Protestant Episcopal Church;
- 130 churches reported some Negro members and officers.

Although no final percentages are available for 1956, this study names 15 churches in the nation which have become integrated in the two-year period covered, and eleven Negro ministers and assistant ministers who are serving white churches.

Several race relations experts are now commenting, however, that in much secular reporting on the appointment of a Negro leader in a white church there is still a tendency to play up the story as an oddity, newsworthy only for that reason. They also warn against a certain self-righteousness in some church people who have welcomed Negroes into their churches. These well-meaning people are not conscious that in some of their statements they are really saying "Look how broadminded we are," says one such authority.

The editor of *World Outlook* also underlines this point in a current issue: "We must now learn to think of personal relations rather than race relations," he writes. "Race relations is a historic term but one that is gradually becoming outmoded." And he concludes: "Our best hope for future Race Relations Sundays is that the need for such an observance will cease to exist."

The roster of Negro ministers and laymen who are prominent in traditionally white churches and church organizations should be made known, nevertheless. Without the concerted efforts of those who believed their denominations' declarations concerning the brotherhood of all and acted accordingly, there might possibly be no such distinguished list today. Among these men are:

- President, Manhattan (N. Y.) Protestant Council;
- Moderator, Cincinnati (O.) Council of Churches;
- Director of youth work, N. California Baptist State Convention;
- President, Woodland County (Calif.) Council of Churches;
- Member, board of directors, Council for Social Action, Congregational Christian churches;
- Chaplain, Colorado State Legislature;
- Chaplain, Connecticut House of Representatives;
- Archdeacon, Episcopal Diocese, Boston, Mass.

Rev. Carl C. Sunwall, pastor of St. Paul Lutheran Church, St. Paul, Minn., presents certificates of baptism and church membership to an interracial group received by baptism and adult confirmation into the fellowship of the congregation. Miss Anna Wendell, at his left, assists in the church's intercultural and interracial work.

Statistics, as is well known, can be made to prove practically anything. For this reason, the authors of this latest survey are careful to qualify their findings on integration in the churches in an introductory paragraph:

"There should be some emphasis on what (this inventory) does not prove. Negroes and whites have worshiped together in the North for a long time and the number of instances cited here is not positive proof that the process has accelerated in the last two years . . . What it does show is that desegregation has taken place in our churches in a great many denominations, under a wide variety of circumstances, in virtually all parts of the North."

Research on conditions in the Southern states led the authors to conclude that the most widespread change in the Protestant religious field, during the two-year period studied, was the integration of ministerial associations. Twenty such instances were found in the South. Of them, four elected Negro officers and, in subsequent months, the facts show other associations following suit. It was also noted by Loth and Fleming that "at least ten formerly white churches in the South now accept Negro members."

The quiet progress which has been made thus far in bringing Negro and white together in worship and service is due in no small degree to education. Through local, state and national workshops, conferences and seminars on race relations, sponsored by the churches on every level, the jungle of prejudice and ignorance is slowly being hacked through. As a result, interracial community projects initiated by social action committees of local churches and, in a great many cases, by church women, are increasing throughout the country.

Among the many actions being taken by church federations, a study in progress in Los Angeles stands out. Following an inter-group workshop sponsored by the federation, the research documents and findings were printed and are now being circulated among constituent churches for study by the local church membership. Forrest Weir, executive director of the federation's Commission on Public Affairs, says of this project: "To the best of our knowledge, this careful deliberation and democratic involvement of large numbers of persons is a pioneer project in the United States."

To the question, What is happening in the churches looking toward integration? one minister interviewed during the Los Angeles federation's workshop is quoted as saying: "Integration shouldn't be sensational. It is not our purpose to be an 'integrated church' but to be a church."

Other headings in the documents include "Denominational Policies and

Programs," based on Dr. Kramer's survey, and an "Outline of Issues," which covers theological, intellectual, sociological and emotional factors in integration. Another section treats "Churches in Changing Communities" involving the suburban church, the inner-city church and neighborhood churches. In summing up this "unique and important venture," Dr. Weir states: "We want to involve as many people as possible in an area in which the Gospel can now either win a great victory or suffer grave defeat."

The survey just completed by the Protestant Council of the City of New York will serve to complement the findings of Mr. Loth and Mr. Fleming as it employs the same basis for determining the participation of minorities in church life. Rev. Paul W. Rishell, executive director of the New York council's Department of Christian Relations, defines a segregated church as one in which membership and attendance are predominantly of one race. This does not presuppose, however, that members of other races do not attend. A non-segregated church is defined as one in which there is a "reasonable percentage" of persons of other groups, while an integrated church is one in which members of minority groups serve as officers and on boards and committees.

The survey from four boroughs of metropolitan New York shows 51 per cent segregated, 25 per cent non-segregated and 24 per cent integrated. But here, as in other cities, it was demonstrated that, in many cases, the main reason for a "segregated" classification was geographical, as the churches that replied were in either white or Negro neighborhoods.

In stating: "We recognize that segregated housing is at the base of much of our difficulty," the Los Angeles intergroup workshop also pointed up this fact as one of the major issues governing the integration of churches throughout the nation.

As a direct result of this and similar workshops sponsored by our churches, more and more people are coming face to face with the whole problem of civil rights. A dramatic case in point was a full-page "Open Letter to Fellow-Citizens of Champaign-Urbana, Ill.," which appeared in the *News-Gazette* last spring. It began when eight people met at the office of the local council of churches to discuss racial tensions and what could be done about them. They were joined the following week by 40 more. When initial discussions showed that many present had very few facts—several were shocked to learn that most of the city's 5,000 Negroes were boxed off into a "ghetto"—the group started an educational campaign. They also drew up a statement of faith, which was subsequently published as the "Open Letter." In fact, because more and more people kept asking to sign it, the letter was reprinted in the paper three times.

The statement included the whole field of civil rights, but noteworthy was one item: "We believe that any family should be free to choose its place of residence." And it concluded: "We believe our community should be one that makes no distinction on the basis of race . . . and, as individuals, we will endeavor to make our personal practices match our faith in these principles." Under this "letter" in its third printing were 1,455 signatures!

News items such as: "Some 175 Negro and white Kentucky Methodist church leaders meeting in Louisville took steps to involve the church more intimately in the great issues of our day," are still followed by the words: "This is the first time, etc. . . ." Nevertheless, the record of progress is more heartening because of this "first time."

When we read that the Southern Presbyterian Church has voted to absorb Negro presbyteries in its white synods, it is another "first" and good news.

When the North Carolina Council of Churches, representing 15 denominations, unanimously decries the "ruthless destruction of homes and churches as an outrage to the Christian conscience," others gain courage and raise their voices, too, in protest.

The good news keeps coming in. In a folder, *Texas Churches Speak on Integration,* the people of our largest state are being told: "Evidences from every section give us new optimism for the solution of this important matter."

In a recent major article, "Racial Tensions and the American Churches," Dr. J. Oscar Lee writes: "There can be no doubt that the nation is moving toward the elimination of segregation from every phase of community life."

As executive director of the Department of Racial and Cultural Relations of the National Council of Churches, Dr. Lee is the first to warn that, in dealing with the outrages being perpetrated by the extremists on Negro Americans, "to protest is not enough." But he adds: "These protests, which are becoming stronger and stronger, are our answer to communist propaganda which feeds on the glaring headlines. It is the churches' role to activate public opinion."

That the churches are doing so increasingly, despite threats, intimidation and even physical violence in some quarters, is now being documented more often in the secular press, most recently in the New York *Herald Tribune.* "We are solving the problem of integration persistently and sometimes painfully," wrote Roscoe Drummond, the well-known columnist. "But in gauging the struggle that still lies ahead, it is well to look at some of the reassuring evidences of progress."

Sunday School Hour

(*Continued from page* 5)

tion, he said, "we have emphasized methods of teaching. Recent research indicates that emphasis on methods of learning would pay far greater dividends. Research should enable religious education to surpass secular education in the next half-century.

Dr. Lauris Whitman, National Council research director, said that only a tiny fraction of the four billion dollars America spends annually on research is applied in the field of religion. "The nation needs a thorough knowledge of our religious institutions, religious behavior, and the function of religion in our society. Few business decisions are made which are not based on research. It is up to the churches to see that this work is done."

In the field of weekday religious education Dr. Erwin L. Shaver of Waltham, Mass., proposed a "partnership between the public schools and the churches" to insure daily religious as well as secular education for children.

Present-day "released time" education could thus become "shared time" by teaching religion in separate buildings located near public schools, he said.

Such a "complementary school system" on such an "educational campus" in each neighborhood, he pointed out, would enable parents to "choose the kind of daily learning program for their children which meets their desires."

Grown-ups cannot be outsmarted at learning by their children, Dr. C. Ellis Nelson of Austin, Tex., declared, but are usually more afraid of making mistakes. Further, their interest lags with routine, repetitiveness, or insignificance. Hence, he said, Christian educators must provide new stimuli, goals, and satisfactions.

In winning first place in a filmstrip script-writing contest, Miss Hazel Wade, a Methodist director of Christian education in Atlanta, Ga., helped to point up a nationwide shortage of directors. Dr. Thomas E. Stone, Pasadena, Calif., directors section chairman, in announcing the winner, said that 1,000 local churches are looking for a director, and that in one denomination, for every director available, 13 churches are looking for one.

The meeting closed with the announcement that the 1958 and 1959 sessions would be held in Omaha, Neb.

The Heart of a Christian College

Chapel attendance, which is voluntary, is impressively large at Wittenberg College, a college of the United Lutheran Church.

TERMING a Christian faculty the vital element of a Christian college, Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, O., describes some of the essential characteristics of the Christian college in an interview for the OUTLOOK.

Wittenberg College is a college of the United Lutheran Church of America and serves as a good example of the nation's 500 church-related colleges. Dr. Stoughton responded to questions on various phases of the life of the college which tended to distinguish it from the liberal arts or state-supported institution.

The occasion for the discussion and the interview was the imminence of National Christian College Day, on April 28, and an article in the February OUTLOOK by Dr. Wilson Compton, who called Christian colleges the "chief stewards of the nation's religious culture."

In question and answer form, here is the record of the interview.

Is there something distinctly different in the Christian college—its aims, its program? What is it at Wittenberg?

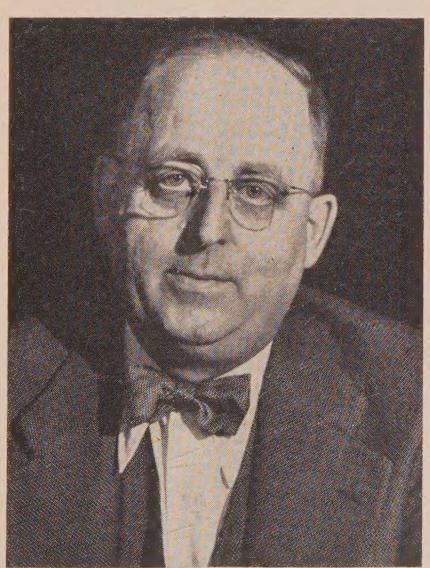
A genuine Christian college should reveal its distinctiveness quickly in its aims or objectives. We at Wittenberg, for example, like many of our sister colleges, think and speak these days more of a "theology" of Christian education than of a philosophy.

That means we begin with the direct asumption and assertion that there are basic theological truths undergirding our whole life at Wittenberg, the chief of which is that we seek to provide "a liberal education in an academic community that accepts Jesus Christ as Lord and Savior." We are less and less patient with phrases such as "Christian atmosphere," "Christian values," and "Christian emphasis" because they mean so little to so many—and often they are entirely meaningless. Such a theology would include the academic concern for truth, excellence, scholarship and freedom, but sees them in terms of our relationship to God in Christ.

But how do you make such a theology operative in the life of Wittenberg—and where?

We work at making it operate in every area of our academic life. Our effort is a 100 per cent effort; our realization is infinitely less, not because we have not tried, but simply because we, like most Christians, never live our Christian faith perfectly.

This theology controls our selection of faculty, our admissions policies, our administrative attitudes, our campus life, our curricular offerings.



Dr. Clarence C. Stoughton, President, Wittenberg College, Springfield, Ohio.

How does it influence your selection of faculty?

We believe that the heart of a Christian college is a Christian faculty. In addition to the qualities sought by every institution—academic excellence, experience, a love and enthusiasm for teaching, the capacity to impart learning and to light up fires in the lives of students —we insist that each teacher must be a committed Christian whose commitment is demonstrated in his teaching. In essence, a Christian teacher is simply a genuine Christian committed to teaching and what he says and does in all his waking hours will be of immense significance to all those he teaches.

We lose many otherwise excellent persons because they do not possess this qualification. It is vital, however. Nowhere is the power of Christian example more effective than in the college classrooms and laboratories.

What did you mean by relating this "theology" to admissions policy?

If we believe, for example, that every student is a child of God, we can never have any exclusions on the basis of color or creed or economic status.

That theological fact, too, will make our counseling officers concerned about helping even those students whom we must from time to time dismiss because of inadequate achievement. Unfortunately, we have not found the means of helping every student to fulfill all

(*Continued on page* 15)

John Amos Comenius and this small group of Moravians flee bitter persecution.

UNITAS FRATRUM

The Moravian Church, a Pre-Reformation Communion, Celebrates Its Five-Hundredth Birthday

By GERALDINE SARTAIN

THE MORAVIAN Church, a communion antedating the Reformation by 60 years, is celebrating its 500th birthday this year—an event of great historic as well as religious significance.

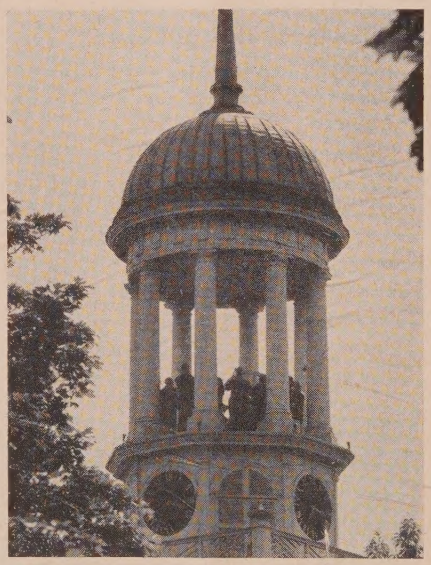
A group of thoughtful and earnest men who wanted to practice a Christianity more like the apostolic church, and who believed devoutly in the principles of the martyred John Hus, founded the Moravian Church in Bohemia in 1457.

This year, 500 years later, wherever the Moravian Church is located around the world, its birthday will be observed as a *Year of Dedication.*

A dramatic around-the-globe chain Prayer for the Kingdom of God has been organized, assuring a Moravian prayer every minute through this anniversary year. Every day one church will pray from midnight to midnight.

The chain began in January in a Thibetan mission, and will have reached around the world by the end of December, when it closes at a Surinam mission in Dutch Guiana.

In the meantime, it will have passed to churches in Jordan and Tanganyika, thence to Czechoslovakia, whence Moravians first came, thence through Europe, Africa, to Great Britain, to Labrador, to Alaska, California, Honduras and Jamaica.



The trombone choir in the belfry of Central Moravian Church in Bethlehem, Pa.

In the United States the year-long celebration opens on March 3 with special anniversary mass meetings in nine large centers, with the life of John Hus dramatized on the NBC-TV "Frontiers of Faith," sponsored by the National Council of Churches, and with other special TV and radio programs on several networks.

Throughout the year observances will center in Bethlehem, Pa., and in Winston-Salem, N. C., American headquarters of the Moravian Church.

Significant meetings are scheduled, as well as a youth convocation a music festival, special concerts, a pageant and exchange of Moravian leaders from other countries around the world.

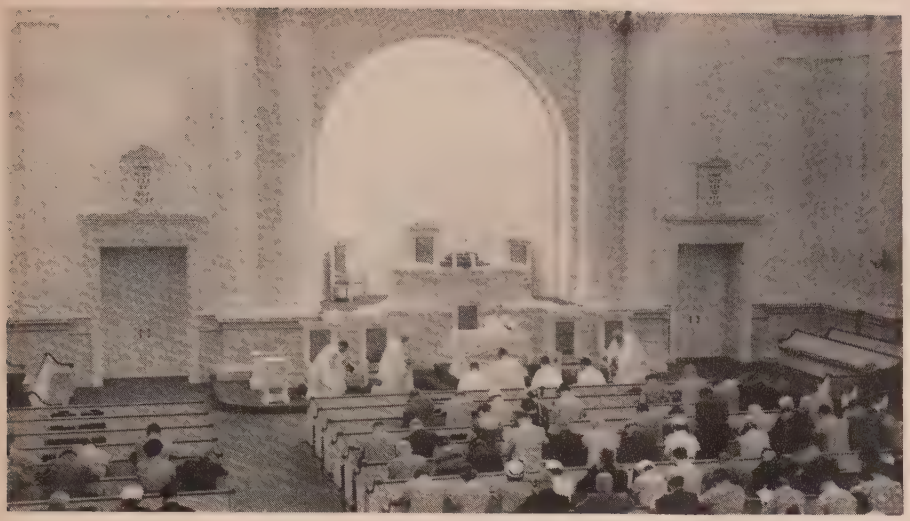
Bethlehem, home of the Central Moravian Church and of several Moravian academies, colleges and seminaries, will be the scene of the first General Synod of the world-wide Moravian Church to be held in America (August 13-September 10), as well as of the four-day early Moravian music festival and seminar (June 23-30), of an inter-provincial Moravian youth convocation (August 19-22) and a specially written anniversary pageant, *The Seed of Harvest* (May 19). Simultaneously, many Moravian congregations will present this pageant, written by Miss Doris Jahnke of Goshen, N. Y.

An inter-provincial convocation for Moravian laymen will convene in Winston-Salem, N. C., June 7-9.

Likewise, interest in music has been nurtured by the Moravian Church since its earliest days. In the large choir loft of Central Church the world-famous Bach choir of Bethlehem had its beginning.

Further, research in early American music led to the yearly festivals, that began in 1950, under the baton of Dr. Thor Johnson, director of the Cincinnati Symphony Orchestra.

Church leaders will bid Godspeed to oversees Moravian visitors in New York October 15, and on November 10 all



A solemn moment during an ordination in Central Moravian Church, Bethlehem, Pa.

Moravian churches in the United States will hold closing services for the 500th birthday, a service of re-dedication.

The Moravian Church has had a long, eventful and honorable history. Its roots go back to John Hus, who died at the stake in 1415. Some four decades later, a group of his followers, who had by then been influenced by Peter Chelcicky, an earnest layman of quiet and peaceful mind—who called for a reformation of heart and life and for a literal interpretation of the Sermon on the Mount—organized the Unitas Fratrum (Unity of Brethren).

Kunwald, Old Bohemia, was the place of this settlement, so the new group also became known as the Bohemian Brethren.

They adopted four principles: the Bible as the only source of doctrine; worship on the model of the apostolic church; the Lord's Supper to be received in faith and defined in the language of the Scriptures; and godly living as an evidence of saving faith.

Ten years later the Brethren set up their own ministerial orders of bishops, presbyters and deacons after consecration of one of their leaders as a bishop by a bishop of the Waldensians located on the border of Moravia. This episcopal succession has been preserved intact until the present day.

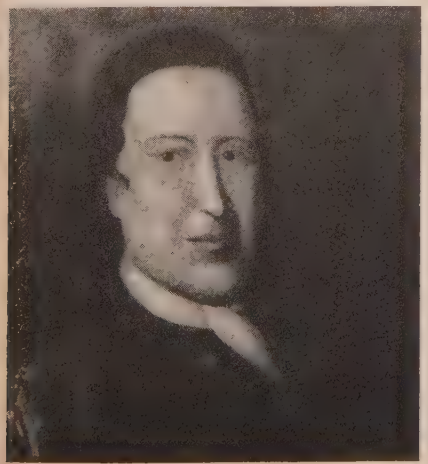
For two centuries, despite suppression, the Unitas Fratrum played a significant role in Bohemia and Moravia and after 1548 in Poland also.

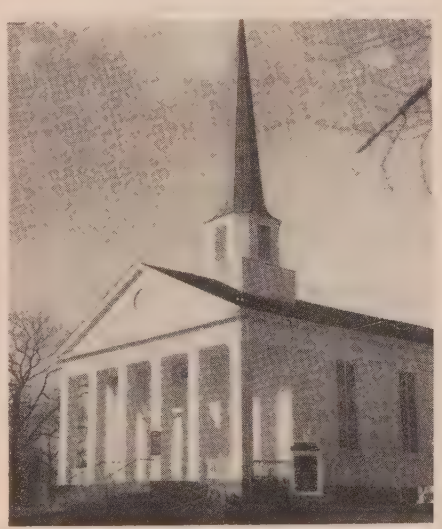
It grew rapidly, numbering at one time 400 congregations with some 200,000 members, and was responsible for the translation of the Bible from the original Hebrew and Greek. Printed in the castle of Kralitz, this Bible bore the name of the Kralitz Bible and did for the Czech language what Luther's Bible did for German, or the King James Version for English.

The first hymnal appeared in 1501. The greatest hero of the faith was John Amos Comenius, educator, who became a bishop.

Organized existence of the Brethren was ended by the Thirty Years' War, but devoted members kept the church alive.

Count Zinzendorf, who gave part of his estate to the Moravians so they could live in peace and worship as they wanted.





Moravian Church at New Dorp, S. I., N. Y.

In 1722 a handful of surviving Brethren fled from Moravia over the mountains to a place of refuge on the estate of Count Zinzendorf in the German province of Saxony. They established the village of Herrnhut, still a Moravian center. There the hidden seed sprang to life and within a generation the old church again became a denomination, to be called Moravian.

At the same time Moravians continued working as a society within the state churches of Europe. They took an active part in the Evangelical Revival in England and America in the 18th century, being closely associated with George Whitefield and John Wesley.

Four Bishops of the Moravian Church, left to right: S. H. Gapp, Bethlehem, Pa.; Carl Helmich, Lititz, Pa.; I. R. Mewaldt, Madison, Wis.; J. Kenneth Pfohl, Winston-Salem, North Carolina.

Moravians came to the State of Georgia in 1735 and to Pennsylvania in 1740. In 1753 the church became established in North Carolina. Today American Moravians form two cooperating provinces, each with its own government.

Missions developed rapidly in Greenland, South America, South Africa, the Near East, India and other places, until today's Moravian Church has 13 different mission fields.

The Moravian Church holds to evangelical teaching common to Protestants. Sacraments are Baptism and the Lord's Supper. Children are baptized and later admitted to membership by confirmation. Members are received from other churches by the right hand of fellowship. Adults not previously baptized are admitted by adult baptism.

An international church, Moravians have congregations in Europe, the British Isles, and on widely distributed mission fields, besides those in America, where there are churches in 15 states and in two Canadian provinces.

Another group in the United States

(*Continued on page* 25)

Children Meet God in the Open

ONE DAY, reports Rev. Robert O. Holley, Jr., Methodist pastor of Santa Angelica, N. Y., our junior day camp group was perched on the bank of a creek for a few moments of worship. Suddenly a crane swooped down into the creek. We stood silent and watched. The children were thrilled. None of them had ever seen such a bird before, and he was very close. He stayed for quite a while and we remained quiet. After he had gone, we began talking quietly about the bird and very naturally our thoughts turned to prayer. The children still talk about the experience. It was the highlight of a whole week of day camping together.

Camps like the one described by Mr. Holley are increasing in number. A church day camp is exactly what the term indicates. It is camping by the day, usually in a close-to-home situation. The boys and girls, usually from nine to 14 years old, spend from nine or ten in the morning until three or five in the afternoon having outdoor experiences provided by the church. The groups are small so that the boys and girls can get the intimate relationships which may develop when such a group works, plays, worships, plans, and explores together under the guidance of Christian leaders.

The outdoor environment and the small-group living situation are the two distinctive elements which provide for learning growth in a way not found in any other part of the church program. In this situation, says La Donna Bogardus in *The Church Day Camp,* "the young camper discovers the wonders of God's Plan: the beauty in things seen and heard; design in leaves and flowers; dependability of the seasons, of night and day, and in the operation of other laws; the interrelatedness which runs through all creation. Furthermore, boys and girls have the chance to deal first-hand with problems of living with others as Christians and to discover how the teachings of Jesus apply to specific personal relationships."

In a camp one time the axe was lost. An argument started over who had had it last. Two boys really began to battle. One of the girls went up to them and said, in effect, "What kind of Christian campers are you, fighting and arguing over such a thing as this?" The boys looked very sheepish and one suggested that perhaps they were all to blame. Another suggested that they all make up a hunting expedition and find the missing axe.

Because camping experiences are a "natural," they offer the church a chance to guide boys and girls through experiences they like best. One young junior said with delight as he waded through a few inches of water, "Never before in my whole life did I get my feet wet every day!"

The day camp offers the local church group a chance to develop a feeling of togetherness in fellowship, is an evangelistic opportunity for the church. One boy started coming to church only because he wanted to go camping.

Day camping is already being conducted in the summer by churches in a number of denominations and it is increasing every year. Nine denominations and some councils of churches are making definite plans to train leadership for such camps.

Leadership Training Important

Leadership training is necessary if a church is to get the most out of its camp. This training should start several months—or better, a year—in advance of conducting a camp, and the leaders should be given a chance to have actual camp experiences.

Last October nearly 100 pastors, directors of Christian education, denominational field workers, and state and city council workers attended a day camp workshop at Green Lake, Wis., sponsored by the Special Committee on Camps and Conferences of the National Council. The workshop director was Rev. Edward L. Schlingman, of Philadelphia, director of camps and conferences of the Evangelical and Reformed Church. "Day camping develops new skills and recognizes the basic Christian values inherent in the emphasis on the out-of-doors as a potential for Christian education," Mr. Schlingman said.

The group spent half of the five-day workshop actually camping out. They had practice in exploration hikes, setting up homes-in-the-woods, nature, crafts, and cooking. Then they evaluated their experiences in terms of Christian guidance for boys and girls and in terms of leadership training.

Miss Mabel Metze, director of educational administration and leadership education, Disciples of Christ, says, "We want children and youth of our churches to have experiences that will help them to realize the breath-taking grandeur of the great truths of our religion."

William Auld, dean of students at Waynesburg College in Pennsylvania, points out that "day camping gives directors of religious education and ministerial students insights into the junior child and allows them to develop the use of camping skills for an effective church program."

Miss Margaret Crain, director of evangelism for children, American Baptist Convention, states, "Boys and girls need the very experiences which day camping offers: opportunity to discover God creatively at work out-of-doors; occasion to discover that leisurely small-group living with understanding adults is good. The time is *now* for the church to take advantage of the unique spiritual values of day camping."

Essentials for Day Camping

Those considering a camp for the first time must take into account these essentials: leaders, site, facilities, camp leadership training, health and safety, and program planning. Their day camp will be an extension of the work in the church school.

The following story, told by a pastor, shows how children grow in their relationships, working together as Christians:

"The campfire stones suddenly began to pop. Some of the boys had put stones in the fire to see what would happen. The counselor quickly said, 'We must put this fire out before someone gets hurt or we start a fire here in the woods.'

"The boys jumped up and began putting the fire out. The rest of the evening they sat at their campsite in the darkness.

"The next night when they reached the campfire site, the counselor found three of the boys busily cleaning out the fire pit and building a fire. The first thing they said was, 'Don't you guys put any more stones in this fire.' "

As the 1957 season approaches, denominations, councils of churches, and local churches are giving thought to their program for the summer. Regional day camp workshops for leadership training are scheduled as follows: Pacific Grove, Calif., April 29-May 3; Hinton, Okla., May 6-10; Lake Winnipesaukee, N. H., June 10-14; Martinsville, Ind., September 30-October 4. Interested churches should query their denominational headquarters.

"Am I My Brother's Keeper?"

Dr. Thor Johnson

IN Cincinnati's huge Music Hall one evening in January, the audience sat hushed as the director raised his baton. The musicians of the Cincinnati Symphony Orchestra, five soloists and the massed choir of 100 voices of Berea College were poised for the opening bars of the oratorio, "Children of God," a completely new work by the composer, Normand Lockwood.

Down came the baton and music filled the hall. Only the first part, "Am I My Brother's Keeper?" was heard in Cincinnati as, with its second part, "Who Is My Neighbor?" the oratorio would have been too long for the program.

The event marked another premiere as well for, by commissioning a religious work and bringing it to the concert hall, the churches, through the National Council of Churches, had once again become patrons of music and the arts.

The plan was worked out when the National Council's Department of Worship and the Arts commissioned Mr. Lockwood to compose the music for a libretto based on the theme of the brotherhood of man. Dr. Clara Chassell Cooper, professor of psychology at Berea, had prepared the libretto from texts from the Old and New Testaments (RSV), and it was intended to have the work ready for the college's 100th anniversary two years ago. The old problem of scarcity of funds, however, had prevented its completion.

It was when the Department of Worship and the Arts became interested that things began to take shape. The chairman of the department's Commission on Music, Dr. Thor Johnson, is also director of the Cincinnati Orchestra. With Rev. Marvin P. Halverson, director of the department, he began talks with Mr. Lockwood and Berea College, which shared in financing the project. The result was an oratorio which is still being discussed by the critics.

A Prix de Rome and Guggenheim Fellowship winner, Mr. Lockwood is highly regarded for his "Prairie," and "Memories of President Lincoln." Berea's choir director and music department head, Rolf E. Hovey, is known as a fine musician. The soloists, who included Donald Gramm and Marcelle Bolman, are artists in oratorio work. As a result, the music world was keenly looking forward to this new venture as engineers from the Columbia Broadcasting System prepared to make the tape recording which was heard across the nation on February 17.

As with all premieres, everyone concerned eagerly awaited the comments of the critics. "The oratorio has a lot of melodic beauty and reverence," wrote Louis J. Johnen, correspondent for the *Musical Courier* and a former critic of the Cincinnati *Times-Star*. "It opens with a feeling of great strength . . . is deeply spiritual and parts of it are very moving, especially the Ruth and Naomi episode." He continued by criticizing another critic for "damning it with faint praise" saying that such treatment was "entirely unjustified."

"My general reaction," Mr. Johnen concluded, "was that it afforded a great deal of pleasure and the many I talked to afterward agreed." He emphasized, nevertheless, that it was not easy to judge a whole work on the basis of hearing only the first part, and welcomed the news that the entire oratorio will be presented at Berea College in Kentucky, in May.

The art director of the Cincinnati Music Drama Guild, Hubert Kockritz, was also impressed with the performance. He called it "a well-set piece in the modern idiom" and commented that the use of a speaking chorus at the conclusion was most effective. Admitting that there was a mixed reaction on the part of audience and critics, Mr. Kockritz said he did not think that this was a proper guide to the worth of the composition. "I feel," he said, "that the oratorio should be heard more than once for a sound evaluation," and added that he, too, did not regard it as fair to pass final judgment on the basis of hearing only one part of it.

More praise came from Alex Sherman, conductor of the London Symphony Orchestra, whose wife, Mme. Bachauer, was a guest piano soloist at the concert that evening. He had enjoyed the performance so much, he confided, that he

(*Continued on page* 25)

Composer and sponsors join hands at premiere of oratorio "Children of God" in Cincinnati, January 29. Left to right: Rev. Marvin P. Halverson of the National Council's department of worship and the arts; composer Normand Lockwood, and Dr. Rolf E. Hovey, director of the music department at Berea College in Kentucky. The Council and Berea College jointly commissioned the composer Mr. Lockwood.

Small Group Bible Study Becoming Widespread

By Carl R. Key

"Can you suggest some kind of Bible study our group can use?" is asked in almost every community or church today. To the thousands of young people, young adults and older people making this inquiry a new Bible study technique is the answer. It is becoming widely known as *small group Bible study.* So the invitation of Jesus to "search the Scriptures" (John 5:39) is no idle one.

Inter-church groups such as Christian youth councils, councils of churches, United Church Women, ministerial associations and college and university student organizations increasingly and effectively use this new technique. Local churches and denominational leaders also find small group Bible study a useful method of teaching the Scriptures to their constituency.

Examples of such Bible study are reported daily and weekly or are now being planned by all types of senior high, out-of-school and college age youth. Some adult groups welcome the technique. A few such examples are noted.

1. "Breakfast Bible Study" for interested students and faculty has proven to be exciting and profitable at Georgia State Teachers College for Women, Milledgeville. The experience is ably reported by Miss Isabel Rogers, YWCA Secretary and Director of Religious Activities on the campus. Four different groups meet one morning a week, prepare their own breakfast, and "take most of the responsibility for study and discussion." Better still, they plan and prepare most of the study outlines used. Very useful and suitable guides have been done by this group on Hosea, Galatians and I John. One series of studies was based on "I Am God . . . And Not Man" by William Hamilton.

Miss Rogers says, "Our general pattern is to have study of a particular portion of the Bible, in small groups with a student leader to get the discussion going, but not to push it in any particular direction. Adult resource persons are *supposed* to stay as quiet as possible so that the students will do their own thinking and discovering. . . . Freshmen were not allowed to plunge into this sort of 'free-wheeling' group study. A separate group was set up to give them a 'perspective' background approach to the Bible before doing the more intensive study." Miss Rogers concluded, " 'Breakfast Bible Study' is considered one of the most important things we do, partly because the students are so lacking in Biblical knowledge, but mainly because I feel that it is in Bible study that we are most clearly confronted by God."

2. "Bible Brunch" is a variation of this plan of Bible study introduced to the Washington State Council of United Church Women, July 1956. Dr. Gerald A. Larue, Associate CUUB Director on the West Coast, explained such study and he and a group of six women role-played the idea. Dr. Larue describes it thus: "One lady acted as hostess, inviting the others, representing different denominations, to her home. Each came, bringing her Bible. As they sat down, they pretended they had just finished coffee and toast, which made up brunch. They then began to probe the first two chapters of the First Letter of John (I John 1-2), simply reading the passage over and asking how it applied to their Christian life. They got going so well that they didn't want to stop. We had a fifteen-minute enactment of the idea, and then asked for response from the ladies present. The result was immediate and gratifying. Many of those present are determined to do something of this kind on return to their own communities."

3. Rev. Philip H. Dunning, Christian Education Director of the Wilmington and New Castle County, Del., Council of Churches, reports the observance of a study of the biblical bases of the UCYM CONCERNS in October and November 1956, using the booklet "The Bible Speaks to Youth"* and the CUUB Project Kit. It was sponsored by the Christian Youth Council and Directors of Christian Education in the vicinity. The Senior High School young people of 25 Methodist, Baptist, Episcopal and Presbyterian churches in the county engaged in simultaneous study. "Each local church adapted the organizational procedure and materials in the way they felt best in their own parishes", writes Mr. Dunning.

4. The Seabeck Youth Conference of the Washington State Council of Churches, meeting in June 1956, was coached in the use of the booklet "The Bible Speaks to Youth", on a role-play basis, so that delegates could learn how to introduce it in local fellowships and councils on their return home. The leaders were Rev. Donald O. Newby of the National UCYM Staff and Dr. Gerald A. Larue, West Coast Associate Director of the Committee on the Use and Understanding of the Bible (CUUB) of the National Council's Division of Christian Education, located in San Francisco. "Thrilling results were reported", according to Dr. Larue.

5. Rev. J. Albert Clark, Director of The Christian Youth Movement (OCYM) of the Ohio Council of Churches, outlined on December 20, 1956, what they "have tried to do in the youth field in the Bible Reading and Study Project."

"At our Ecumenical Youth Workshop last June at Wittenberg College", writes Mr. Clark, "the Faith Commission turned its entire attention toward the ways in which 'The Bible Speaks to Youth'.

"The Fellowship Commission group spent a major part of its time training young people to be 'Ecuvaners'—that is to caravan for the ecumenical youth movement. They were given training, the understanding of, and presentation of the total program of the Ohio Christian Youth Movement. That program included the Bible Reading and Study Project.

"During the spring and early fall months we organized about 30 communities on the total eight points of the Bible program. This included in each community a person who is responsible for the youth phase of Bible reading and study.

"Realizing that many communities would not take the time to organize extensive Bible study projects, we also recommended the Youth Bible Reading plan based on the World-Wide Bible Reading program. A mimeographed flier was used to suggest local organization and promotion."

Mr. Clark adds that "detailed follow-up in January and February has been assigned the Faith Commission Chairman." Future Bible study and reading programs will be determined by the results to be reported soon on the current project. The OCYM Executive Committee plans a Youth-Go-To-Church program to coincide with future Bible study and reading emphases. Denominational

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Rev. Carl R. Key is associate director of the Middle Atlantic Southeast Region of the Council Committee on the Use and Understanding of the Bible.

*Order from Office of Production and Distribution, 120 East 23rd St., New York, N. Y., 25¢ each. This booklet was prepared by the 1955 UCYM General Council.

Youth Directors also cooperate in these plans.

6. In addition to Ohio and Washington, several UCYM Planning Conferences held last August used the small group Bible study approach most effectively. The booklet "The Bible Speaks to Youth" was the guide for each.

The Virginia Christian Youth Council met at Ferrum Junior College, near Charlottesville, led by Rev. Howell O. Wilkins of Wilmington, Del., director, and Rev. Myron S. Miller, staff advisor of the Virginia Council of Churches. Mr. Wilkins later used the same Bible study guide in the Chesapeake UCYM Planning Conference for Delaware, Maryland and the District of Columbia. This material and approach was again used in the West Virginia UCYM Planning Conference at Wesleyan College, Buckhannon. Rev. B. J. Hannon of Romney, W. Va., was the advisor. Rev. Donald O. Newby was the National UCYM staff representative in each of these meetings.

7. The West Virginia Christian Youth Council has made plans to promote statewide simultaneous Bible study on the five UCYM Commissions early in 1957 under the guidance of Miss Betty Kay Hannifan of Clarksburg and Wesleyan College. She is chairman of the Faith Commission. As background for the study each youth group participating has observed the American Bible Society World-Wide Bible Reading program from Thanksgiving through December 1956.

Denominational groups, young and old, as well as inter-church organizations, find the small group Bible study approach a useful one. Four reported to us will illustrate how helpful it can be.

1. Rev. Howell O. Wilkins, Pastor of the Hillcrest Memorial Methodist Church, Wilmington, Del., directed the Bible discussion of the Senior MYF Camp of the Peninsula Conference of The Methodist Church, in July 1956. Mr. Wilkins notes that "Each day we began with one of the UCYM Symbol Services and followed immediately with the Bible discussion on the same program area. The booklet 'The Bible Speaks to Youth' was used by youth leaders and adult advisors to start the discussion. The main theme was first presented by a leader and then the small groups shared their thinking with the entire group." Mr. Wilkins added: "The Wilmington Council of Churches and the Maryland-Delaware Council of Churches both have staff members working in this area." One hundred young people were in attendance and all booklets were sold by the bookstore.

2. The Senior High Youth Conference of Congregational Christian Churches of the Southern Convention, meeting at Moonelon Camp, Elon College, N. C., in July 1956, under the leadership of Rev. John S. Graves, Director of Christian Education, and Rev. James H. Lightbourne, Jr., Dean, used the UCYM method of Bible study. Rev. Carl R. Key, Durham, N. C., Associate Director of the Middle Atlantic Southeast Region of CUUB, led the Bible study for fifty conferees. A number of these Pilgrim Fellowship delegates have already requested materials to guide them in introducing the small group Bible study approach in their local churches and communities. The Convention P. F. Planning Retreat met in August, using the same UCYM guides, and recommended this technique on return home.

3. The Women's Fellowship of the Southern Convention (N. C. and Va.) of Congregational Christian Churches recommended small group Bible study in their Spring Rallies in 1956 for the two-state area. This study approach has been inspired by the executive officers, of whom Mrs. F. C. Lester, Asheboro, N. C., is President. Mrs. J. F. Tuck, Jr., of Nathalie, Virginia, led a seminar on this method which was shared by the writer. Commentaries and other source materials were placed on a table in the room and their use in connection with Bible study demonstrated.

4. More than 2,500 Methodist Youth Fellowship leaders in the Western North Carolina Conference and the South Georgia Conference of The Methodist Church have received a flier interpreting the project "The Bible Speaks to Youth". Requests for kits of materials on the project by local MYF groups arrive daily. Some local church and subdistrict groups in South Carolina are recommending the booklet and these materials.

Large numbers of American Baptist, Congregational Christian, Disciple, Evangelical and Reformed, Methodist and Presbyterian youth have been introduced to the small group Bible study approach of CUUB and UCYM by denominational and inter-church leaders. It is known to have been done mildly or thoroughly in Arkansas, California, Colorado, Delaware, District of Columbia, Florida, Georgia, Indiana, Kentucky, North Carolina, Ohio, Oklahoma, Oregon, South Carolina, Texas, Tennessee, Virginia, Washington, and West Virginia. An estimated 500 towns, cities, trade areas and counties, over and above all denominational contacts, have had a chance to consider this new technique of Bible study during 1956 in at least 30 states.

The possible increase in usage of the small group Bible study approach is indicated by the wide distribution of a packet containing descriptive leaflets and other materials on this technique by the Middle Atlantic Southeast office of The Committee on the Use and Understanding of the Bible of NCC located in Durham, N. C. Seventy-five of these interchurch packets have been distributed in a six month period, without organized promotion, in Florida, Georgia, North Carolina, South Carolina, Virginia and West Virginia. All CUUB offices in Durham, Harrisburg, Oklahoma City, San Francisco and St. Louis are constantly providing, on request, the kit of materials for the promotion of the Project of UCYM and CUUB known as "The Bible Speaks to Youth".

A Christian College

(*Continued from page* 9)

academic or personal requirements.

You said that this "theology" also controls administrative attitudes. Would you explain?

If it is true, as St. Thomas Aquinas said, that "faith is courage that projects itself forward, sure of finding the truth," we ought to demonstrate that kind of courage throughout the college, especially as we lead it forward toward goals, some seen but many unseen. This is the administrative attitude in a Christian college.

How does this "theology" of Christian education show in student life?

In a spirit on campus—perhaps a unique spirit. There ought to be a special spirit of friendship and friendliness, of Christian concern and Christian happiness, of community or family, on the Christian campus. We believe we have it at Wittenberg.

It will, of course, show in the formal or corporate religious experience. Since the beginning of the school year our daily average chapel attendance, voluntary, has been more than 500. That means that 700 to 750 of our 1,200 students come to chapel with fair regularity. The chapel program is student-arranged and in it students participate. The task of the administration is to keep it vital, stimulating, beautiful, compelling.

Do you require courses in religion?

Yes, three—two semesters of Bible—Old Testament and New Testament—in the first two years, and one semester in the senior year. These are required because we believe no education is complete without a knowledge of Christian Scripture and of fundamental Christian truth.

Moreover, we pursue truth in the sciences and humanities because it is God's truth and not merely as a tool for self-advancement. The student acquires skills and appreciations not merely for self-satisfaction but that he may better serve God through his service to man.

Thus the Christian college and all those in it have a sense of vocation or calling that is of God.

The CHURCHES WORKING TOGETHER

VOICE CHRISTIAN CONCERNS

Typical of the great concern of local church councils with legislative problems as they involve Christian principles are the following:

The Washington-Northern Idaho Council at its third annual legislative seminar urged the state legislature to provide chaplains for mental and custodial institutions, opposed the sale of liquor on Sunday and any change in the state constitution that would permit gambling. The seminar also asked for "more adequate funds" for formal teaching in the public schools on the evils of alcohol, urged changes in the state law so that children may be referred by the courts directly to the Department of Children and Youth rather than to a specific correctional institution, and proposed a diagnostic center and outpatient clinic for children.

The New Hampshire Council of Churches and the New Hampshire Christian Civic League joined in urging members of the legislature to oppose any relaxing of gambling or liquor laws in the state. "There is urgent need," they said, "to replace these sources of revenue with taxes less costly socially and economically to our citizenry." They also felt that "we have reached the point beyond which we cannot go without jeopardizing the total control system."

The Indiana Council of Churches concerned itself chiefly with a Sunday closing bill and tighter marriage and liquor laws. They would provide for a waiting period between application and issuance of license and for proof of age. The liquor law would require motor vehicle operators to submit to drunkenness tests.

The Omaha Church Council, in opposing a bingo amendment, said: "All gambling involves a violation of the tenth commandment. Stimulating a desire to get something for nothing, to win from others without equivalent service, cultivates a covetous disposition. This is morally wrong."

The Nevada Church Council is interested also in tightening the marriage, gambling and liquor laws. They would require blood tests for prospective couples; standard marriage certificates in all counties; study of present age requirements for marriage, a drastic revamping of permits issued to clergymen authorizing them to perform marriage ceremonies, and repeal of the statute banning interracial marriage. They also favored a state commission to study residence requirements — a measure obviously aimed at Nevada's six-week residence requirement for divorce.

The Pennsylvania Council of Churches plans to battle gambling measures introduced into the state legislature. The sentiment of the Protestant churches against the legalization of pari-mutuel betting at racetracks is especially strong.

The Minnesota Church Council at its annual meeting opposed legalizing betting, on the ground that "it would attract to our state a big-time syndicate and controlled gambling with all of its vicious aftermath of crime and civic corruption," and called upon church members to "avoid taking part in any kind of gambling even for charitable purposes."

The Iowa Council of Churches, at its January 15 meeting, passed a resolution on the liquor problem, summoning the people of the churches to "give study to this matter so as to be fully informed of all the personal and social aspects of this evil." It deplored any and all proposals for liquor-by-the-drink regardless of their source and urged the legislators to enact "only such laws as will decrease the use of alcohol rather than increase it."

PROBLEMS FOR CHRISTIANS

A survey by the Omaha Council of Churches among leaders concerning problems that should arouse Christians showed that the most pressing problems are juvenile delinquency, housing conditions and race relations. The leaders felt that the Christian conscience had had some success in finding effective expression in community affairs, but a majority felt that more should be done, especially in the fight against juvenile crime.

"THE VOICE OF THE CHURCH"

In New Bedford, Mass., the Licensing Board rescinded its two-weeks-old vote allowing nightly dancing, except Sundays, in all cafes, taverns, hotels and clubs, because of what Mayor Francis J. Lawler called "the voice of the church."

The Inter-Church Council of Greater New Bedford, representing 48 Protestant and Orthodox churches in the area, had opposed the petition of the city's 116 liquor licensees because it would "attract teenagers and moral standards of the community would be lowered."

A FRIENDLY GESTURE

During the past year the Southern California Council of Churches has continued its unique project, which was described in the April Outlook, of greeting emigrés from Japan as they stop in California en route to their new homes in Brazil.

Just before Christmas more than 900 of these emigrés arrived at Wilmington, Calif., and were met by a group of 100 church people with gifts of food and clothing to help them begin their lives in a new country. Thirty-five bales of clothing from the CWS warehouse in Modesto, Calif, were put aboard the ship and packets were handed out containing soap, cosmetics, toilet articles for men and boys and picture-books, crayons and candy for the children. Each package also contained a Bible.

Children of five and six were passing Christmas packets and candy canes through the lower portholes to the Japanese babies and children.

Almost monthly, 400 or 500 Japanese emigrés arrive. A moving spirit of the project has been James T. Smith, assistant general secretary of the Southern California Council.

PIONEER MUSIC DEPARTMENT

The 20th anniversary of the Detroit Council's department of church music was recognized at the Christmas Carol Festival. The department was started in 1937 when Dr. Ralph C. McAfee, then executive secretary of the Detroit Council of Churches, heard of a choir festival at Riverside Church in New York and inquired whether a hymn festival would be possible in Detroit.

Miss Nellie Huger, whom he consulted, told Dr. McAfee that there was a great need for an all-inclusive organization of choir directors, organists and singers. There had never been a complete list of organists and directors and no conferences and clinics were available to them.

As a result of Miss Huger's plea the Guild of Church Musicians was formed, at first "affiliated" with the Detroit Council and later welcomed as a regular department. There are committees on

(*Continued on page* 18)

Outlook

Christian Education Looks Ahead

More than seventeen hundred persons came together in February in Cincinnati to discuss the varied concerns and interests of the National Council's Division of Christian Education. The theme, "Christ Calls Us to Teach," was a precise description of the business at hand. Matters under discussion in the sixteen professional advisory sections and in the annual business meetings of administrative bodies illustrated both the extensive and intensive natures of this commission to teach. In effect, it was a call to teach more persons more effectively than ever before.

Increased attendance and a readily apparent vitality in the program provided an air of optimism about the whole enterprise and sent people back to their work with a new expectation of accomplishment. Perhaps one of the reasons for this vitality was that there were more people representative of the work in local churches and councils of churches. Further, there was a real depth to their concerns, as evidenced in an eagerness to probe the nature of the learning process and to provide for careful measurement of the effectiveness of particular methods of teaching.

During the meeting it was pointed out that only a tiny fraction of the four billion dollars America spends annually on research is applied in the field of religion. The executive of the National Council's Bureau of Research and Survey stated that "the whole range of agencies and experts focusing the disciplines of science upon human behavior have largely ignored religion. . . . It will be up to the churches themselves, through their own research agencies, or at the instigation of their own agencies, to see that the work is done."

While much of the discussion of "research" was related to that which needs to be done, there was some substantial reporting on projects under way. The Commission on General Christian Education received its third annual Fact Folder, which provides a variety of facts and figures of special interest to Christian educators. The Department of the Ministry heard reports of research projects being conducted under its auspices. The Christian Education Television project, joint concern of Christian Education and the Broadcasting and Film Commission, brought kinescopes of "Look Up and Live" (youth) and "Let's Find Out" (children) as evidences of their initial efforts in the more effective use of television. There was a report of the five-year re-study of the Objectives of Christian Education, which now goes to denominations and councils for a year of further study.

It is clear that much of the accomplishment to be expected from the National Council in the period immediately ahead is in the realm of research and experimental projects. This is an area where the denominations agree there is an urgent need, which can be fulfilled much more effectively and economically if they do it through their cooperative agency.

Another area where the denominations are planning to work increasingly through their National Council is that of public interpretation. A good illustration of this was reported in Cincinnati by the Commission on Christian Higher Education. During the next two years the Advertising Council of America is entering into a campaign to inform the nation on the importance, problems, and needs of higher education. The Division's executive board gave solid support to this campaign and called upon constituent denominations to take specific steps to make most effective use of this help. Another illustration of effective public interpretation was given by the Committee on the Use and Understanding of the Bible. It has helped denominations and councils of churches to bring the Bible into a new prominence and sharp relevance to the life of the church and the nation.

Again in the series of meetings of the Division of Christian Education was further evidence of the sound progress which is being made in the organization of the National Council. The constant restudy which is going on in particular units is bringing a sharpness to activity and service, which makes more effective and economical the work which is being done. There are increasingly clear definitions of the tasks to be performed by the denominations and councils working in the National Council and those to be performed in the constituent groups. This means a minimum of duplication of effort and more extensive use of the resources which are available.

Equally important is the fact that agencies now joined in the National Council are serving each other in a way that erases lines of separation and helps staff and constituents to gain a new view of the oneness of the church's program. Christian Education Week, 1957, which carries a stewardship emphasis, was developed by the executive of the Stewardship Department, giving administrative leadership for both the Division of Christian Education and the Department of Stewardship. Missionary concerns were integrated into the program of the Annual Meetings in a way not known heretofore. It was clear that higher education is important to all of the concerns of the church, whether they be in the particular parish or a mission overseas. And the concerns of all of the departments of Christian Life and Work were woven throughout the week's activities whether it was a group in missionary education, higher education, or general Christian education. There can be no effective segmented approach to these concerns.

The recent joint meeting of the Divisions of Christian Life and Work and Home Missions was an overt expression of this new unity. The meetings of the Division of Christian Education brought the conviction that, whether or not it is stated explicitly, there is inherent in every gathering a new sense and practice of this vital inter-relationship.

Churches Working

(*Continued from page* 16)

program, festivals, library and materials. The president of the Guild is a vice-president of the council of churches, which represents 725 churches from 31 Protestant and Orthodox denominations.

For the annual Christmas Carol Festival 2,300 choir singers from all the city's churches come together. Youth, children's and senior choir festivals have helped to establish choral standards.

The department maintains a registry for musicians needing employment and churches needing services of musicians. It holds auditions for singers and organists, suggests substitutes, and loans choir gowns. There is great interest in clinics, workshops and materials conferences—also panel discussions for both ministers and musicians.

The department is responsible for music for large public gatherings of the Council, including six weeks of daily Lenten services, the downtown Good Friday theater service and the annual Reformation Festival, the all-city women's meetings, the Council's annual meeting, and civic events.

A list of over 1,200 organists and choir directors is maintained.

The director during the 20 years has been Dr. Nellie Huger Ebersole.

TUSCALOOSA CHRISTMAS PAGEANT

Rev. Harold R. Watkins, First Christian Church, Tuscaloosa, Ala., has sent in a program of the joint Christmas observance sponsored by the churches of the Tuscaloosa area and the Tuscaloosa Chamber of Commerce. It includes 56 items—mostly choral.

A color guard from the 200th Infantry Regiment of the Alabama National Guard, carried patriotic and church flags. Four or five Negro churches were represented, as well as the Methodist, Presbyterian, Episcopal and Lutheran churches and the Church of the Nazarene and Assembly of God.

Dr. Watkins' letter says: "Floats depicting the varying scenes of the Christmas message, as well as floats carrying choirs voicing the story in song, carried the message down main streets in Tuscaloosa—the message that the season is for Christ, not commerce. Catholics and Protestants of many faiths and both races united to make the pageant a telling story of the Christmas message."

HONOLULU AIDS HUNGARIANS

From far-off Hawaii comes word that the Honolulu Council, which is made up of more than 70 churches, is filing assurance forms for Hungarian refugees! The council's appeal in the Honolulu *Star-Bulletin* was answered by a multitude of calls with offers of a home and a job. The council also represented Church World Service in a fund drive to aid the Hungarians. Recently, through the council's efforts and those of CWS and the World Council of Churches, a refugee from Communist China arrived in Honolulu.

A special service was held in St. Andrews Cathedral, Honolulu, on January 21 in observance of President Eisenhower's inauguration.

Plans are under way for a Christian Mission in 1957 which will be devoted chiefly to visitation evangelism.

CLEVELAND "BIG BROTHERS"

A Protestant Big Brother organization has been launched in Cleveland, O. Sponsored by the Cleveland Church Federation, it will cooperate with Juvenile Court, social welfare agencies and individual churches in recruiting men who will play the part of "big brothers" to boys from fatherless homes.

John Petten, a trained counselor in the welfare field, who has been named executive director of the association, says a boy will be placed only when it is learned that the wife is as interested in the program as her husband.

The movement was made possible by a $20,000 three-year grant from the Cleveland Foundation.

CONNECTICUT'S SEASONAL WORKERS

A dinner meeting sponsored by the Connecticut Council of Churches was devoted to a better understanding of the religious ministry to the migrant farm workers, which is carried on through the state council by 13 denominations and 26 local councils of churches.

There are more than 8,000 single men from Puerto Rico and the British West Indies and high school and college students from the South and from Pennsylvania, who are in Connecticut on a seasonal basis to help plant, cultivate and harvest Connecticut's crops.

A new "Harvester" station-wagon especially equipped for migrant church services was dedicated at the dinner and a play "Humanity by the Carload" was presented by the East Windsor Players.

The principal speaker at the dinner, which took place in Temple Beth Israel in West Hartford, was Dr. Paul L. Warnshuis of the Board of National Missions of the Presbyterian Church, an authority on Spanish-speaking populations.

"BROTHERHOOD THROUGH MUSIC"

During Brotherhood Week the Colorado Council of Churches sponsored a music festival called "Brotherhood through Music."

Nationalities represented on the program included Ukrainian, Irish, Japanese, Czechoslovakian, Italian, Hungarian, Greek, Scottish and American.

Three numbers were played by the 3415th Air Force Band.

An address was given by the Governor of Colorado, Honorable Stephen L. R. McNichols.

The offering was for the benefit of CROP.

CHURCH NEWS CLINIC

The Missouri Council of Churches joined the University of Missouri's School of Journalism in sponsoring a Church News Clinic attended by 156 clergy and laymen and women from throughout the state.

Among the speakers were John Stewart, church news editor of the St. Louis *Post-Dispatch;* two professors from the School of Journalism of the University; James M. Flanagan, associate editor of the *Christian Evangelist;* Ralph C. Neill, director of public relations for the Disciples, and Rev. Elmer F. Ansley, assistant editor of the *Messenger* (Evangelical and Reformed).

PLAN "SENIOR CENTERS"

In San Francisco the Council of Churches will set up 20 "senior centers" throughout the city as the result of an anonymous contribution of $28,000.

It is planned to operate these activity centers for older persons on a non-sectarian basis and to open them to all "regardless of whether they have any church affiliations."

It is expected that the first two centers—to be located in two Methodist churches—will have a membership of about 300 elderly persons who will take part in discussion groups, drama and music classes and craft courses.

When the $28,000 is exhausted, support will be sought from the Community Chest.

N.Y., CANADIAN COUNCILS COOPERATE

Canadian brewers are utilizing American radio and TV stations to circumvent Canadian laws and bring commercials to Canadian listeners and viewers.

To help offset this situation, a joint conference of 35 leaders of the New York State Council of Churches and the Canadian Council was held. At the meeting closer cooperation was urged in combating gambling and liquor advertising.

Rev. Theodore L. Conklin, associate general secretary of the New York State Council of Churches, is chairman of a steering committee to set up a second international conference in February, 1958, in Hamilton, Ont. This conference will include representatives from Michigan, Pennsylvania, Ohio, Vermont and Quebec.

(*Continued on page* 26)

We Sing Ecumenically

By GRAHAM R. HODGES

GO INTO any American town. Pick out 100 Protestants of all brands, chosen at random. Put them together and ask for volunteer selections of ten favorite hymns. The chances are that the 100 will sing together with uniform enthusiasm and no little harmony. *For we sing ecumenically.*

Early Christians were identified as singing and praying people. Recently an American church worker in Japan (not a missionary now) told how he and Japanese workers went into rural sections in that country to locate Christians who had fled from the bombed cities during the war and settled in the villages. Since most rural Japanese know nothing of Christianity, the searchers finally settled on this question of inquiry: "Did any people come here who sing hymns together?" That identified the Christians when little else would.

It is just as true in the United States as in Japan or first-century Jerusalem or Rome. And as the various committees of organic or federal union sweat and toil over theology, church government, and modes of baptism, they can take comfort in the fact that they will not have to worry about what hymns a united Protestantism would sing—for we already sing ecumenically.

The way in which hymnbook assemblers with strong denominational convictions utterly ignore the origin of hymns and tunes is astounding and pleasing. Since hymns, both words and tunes, are selected functionally, to express most forcibly and adequately the spiritual wellings of ordinary church folk, the finer points of the law are blithely ignored. The main points of the Christian religion are considered first. People don't care whether the original author or composer is Greek Orthodox, Roman Catholic, Lutheran, Unitarian, Baptist, or Methodist. Publishers and editors ask only: Does it stay on the central points? Is it not merely good, but is it great? Does it sing well? Out of the 10,000 on the original list, is it good enough to be in the final 500?

In such a cold-blooded process only the great hymns survive. Only the central emphases can be included. No place for denominational specialties such as infant or 12-year-old baptism, for bishops or superintendents. Thus, in such a settling-down process you find, with a number of exceptions, that the hymnals put out by the major denominations have, by and large, the same songs with about the same tunes.

Just a few well known examples show this tendency to ignore denominational differences when we sing:

Martin Luther (Lutheran?) wrote *A Mighty Fortress Is Our God* the great example of ruggedness in our hymnbooks.

The most sung song of all, the Doxology *Praise God From Whom All Blessings Flow,* was written by Anglican Bishop Thomas Ken. The tune, listed in many hymnals under anonymous authorship, was composed either by the French Louis Bourgeois or by William Frank, who played first in Protestant Geneva and later in Catholic Lausanne. Bourgeois' tunes are still widely used in Protestant churches.

Many dignified ministers and organists who frequently choose *Majestic Sweetness Sits Enthroned,* by the Baptist Samuel Stennett, would spurn his *On Jordan's Stormy Banks I Stand,* which has moved millions of American hearts, including the present writer's.

Congregational president of Yale, Timothy Dwight wrote *I Love Thy Kingdom, Lord.* Anglican John Newton wrote *Glorious Things Of Thee Are Spoken* and the tune which makes it ring is the Austrian National Anthem, written especially for the Austrian Emperor by the faithful Roman Catholic, Franz Haydn, who is credited with five to ten tunes in most Protestant books.

All Hail the Power of Jesus' Name was written by Vicar Edward Perronet of England, while the tune we call Coronation, usually used with these words, was composed by a plain New England Yankee carpenter who taught himself music and wrote very many tunes used today. Oliver Holden was his name.

Isaac Watts, English Independent, called "the inventor of hymns in the English language," is represented by at least ten songs in most standard books. *When I Survey The Wondrous Cross* alone would make him immortal.

Lowell Mason, another Congregationalist, was an expert music teacher. The Schaff-Herzog Encyclopedia of Religious Knowledge says he did little to raise the standards of musical art. But he did and still does lift discouraged hearts. The Methodist Hymnal lists 32 of his tunes, the Pilgrim Hymnal 23, and other standard hymn books from ten to thirty. He composed *The Missionary Hymn* and the tunes we warmly associate with the songs *Nearer My God To Thee* and *My Faith Looks Up To Thee.* This Massachusetts Yankee lived from 1792 to 1872.

The Anglican-Methodist Charles Wesley, song-writer for the Wesleyan Revival, actually wrote 6,000 hymns and most hymnals today list from five to twenty-five of them. *Love Divine* and *O For A Thousand Tongues* are but two of those which still move hearts.

Hymn Number One in many books is *Holy, Holy, Holy,* by the Bishop of Calcutta Reginald Heber and its accustomed tune Nicaea was struck off by English John B. Dykes, who is represented by at least a dozen works in many hymn books today. Fundamentalists and liberals alike sing his works with gusto.

John of Damascus, next to the last of the Christian fathers of the Greek Church, lived in the eighth century. We still use his *Come Ye Faithful Raise the Strain* and *The Day Of Resurrection.* St. Stephen, another Greek churchman, wrote *Art Thou Weary, Art Thou Languid?*

We borrow from the Catholics, too. The two best loved Christmas songs are *O, Come All Ye Faithful,* by a Catholic of the Middle Ages, and *Silent Night,* by the village priest Joseph Mohr. St. Francis Xavier wrote *My God I Love Thee* and Bernard of Clairvaux wrote the words to *O Sacred Head Now Wounded* and *Jesus The Very Thought Of Thee.*

Unitarians do not get many invitations to speak in churches which preach "the true Gospel." But these churches don't mind singing songs by Unitarians. Unitarian John Bowering wrote *In The Cross Of Christ I Glory* and *Watchman Tell Us Of The Night.* Unitarian Sarah F. Adams wrote *Nearer My God To Thee.* Frederick Hosmer and Samuel Longfellow, both Unitarians, are found in many and strange hymnbooks, considering their theology. Their fellow churchman, Edmund H. Sears, wrote *It Came Upon A Midnight Clear.*

We think of the Quakers as silent people but they are well represented among the authors in our standard hymnbooks. We would hate to be with-

(*Continued on page* 21)

Rev. Graham R. Hodges is Minister of Emmanuel Congregational Church, Watertown, N. Y.

A Look at Ministers' Salaries

A SITUATION exists today in the Protestant ministry which would have caused a scandal long ago in any other profession. In an era of the greatest church membership in history, swelling collection plates and a church building boom in the millions of dollars, the average U. S. clergyman is being grossly underpaid.

He is being asked to run his household, dress decently, educate his children, contribute to his church and provide for his old age on an income which has failed generally to keep pace with rising prices and inflated dollar values. He is expected to be a highly trained man, skilled not only as preacher and pastor, but as organizer, administrator, program planner, financier and public relations expert—and he is being paid a salary roughly equivalent to that earned by artists, barbers, sailors and longshoremen.

No one enters the ministry for its material rewards, but today's average Protestant minister, traditionally low-salaried, is being subjected to a constant and often losing struggle to balance his budget and keep out of debt.

The problem has long concerned informed church executives and laymen. Over the years national committees have been formed, denominations have set minimum wage standards, studies have been undertaken. Progress has been made in a number of instances.

But recently there was fresh evidence that the clergyman's salary is still lagging behind. The 1957 edition of the Yearbook of American Churches, published by the National Council of Churches, shows that the average 1954 salary of clergymen of three denominations—the only ones reporting consistently since 1939—is about $4,000 a year.

This figure, when compared with projected government figures on incomes in other professional categories, shows architects, dentists and lawyers doing twice as well or better, physicians and surgeons better than three to one. Only farmers and restaurant waiters earn significantly less. (See 1955 edition, Yearbook of American Churches.)

Further, the salary figures, as submitted by the three denominations, while showing steady cash increases ranging from $700 to $1,000 over the past five years, actually declined in purchasing power in one case by $348 and increased by just $204 and $82 in the other two.

Averages for the three for the year 1954 were: Congregational Christian, $3,972; United Presbyterian, $4,149; and Protestant Episcopal, $4,713. (The figure for the Congregationalists is cash salary only. Figures for the other two include rental allowance, actual rental value of the dwelling furnished or an estimate of house rental value.)

As a point of comparison, average salaries listed for 1954 by four other major denominational groups are: Presbyterian Church, U.S.A., $4,932; American Baptist, $4,273; American Lutheran, $4,973; and United Lutheran, $4,932.

But what about other income, most people ask. Another National Council study refutes the generally held idea that most ministers have income in addition to salary. Some 400 home missions ministers polled in a recent survey estimated their average income from sources other than salary at $200 a year. (The average home missions minister gets $3,231 working in a rural area, and $3,544 in urban areas.)

The primary non-cash benefit for the majority of ministers is rent. Of the seven bodies reporting salary figures in 1954, five (United Presbyterian, Protestant Episcopal, Presbyterian Church, U.S.A., American Lutheran and United Lutheran) include rent, usually calculated at 15 per cent of the salary. Now most congregations also contribute to pension funds and last year ministers were admitted, on a voluntary basis, to Social Security, for which they must pay themselves. Clergy tickets also allow ministers a 50 per cent discount on first-class rail and plane fares.

But job-incurred expenses are heavy. Three hundred and eleven of the home missions ministers surveyed reported they paid from $400 to $1,000 annually for car expenses on the job—but only nine per cent received full compensation and 40 per cent received no financial assistance. Most also reported comparatively sizable outlays for books and publications needed for their jobs, and for luncheons and other events which the average business executive can charge off to an expense account.

What is the solution? Obviously to raise the minister's salary to a decent living wage. But how can this be most effectively accomplished? As a step toward answering that question the OUTLOOK has asked the comments of a number of top church executives and lay leaders.

Most agreed that lay opinion is the major stumbling block. Although the size of the church and the community is the primary factor in determining general salary range, the constant in an overwhelming number of cases has been the congregation's attitude that the minister is "doing the Lord's work and the Lord will provide."

"There seems to be an unhappy philosophy among laymen that the minister shouldn't expect a lot of money—that he is doing a service of love," said Ed Parsons, director of the National Council's General Department of United Church Men. "But they should realize that it is not their job to make the minister suffer."

Arthur S. Flemming, former president of Ohio Wesleyan, head of the U. S. Office of Defense Mobilization, had a similar comment to make. "I feel society has no right to deliberately penalize a minister and the members of his family because of a willingness on his part to devote his life to the service of his fellowmen through the Church."

Most also agreed that the minister himself cannot be the means of his own financial salvation.

"The moment a minister begins to talk about an inadequate salary with the members of his own Board he loses his effectiveness," said Dr. J. Kenneth Miller, pastor of the United Presbyterian Church, Garden City, N. Y. "The only way the people of the church can be made to feel an obligation is for leaders of the churches to keep the matter before elders' associations, the meetings of the church courts and the various laymen's groups."

And he added: "Any man who comes into a community as a minister of the church is required, for effective work, to meet certain obligations and to live by a certain standard. When he begins to decline certain social opportunities because he knows that he cannot accept them and live on his income, he is handicapped and becomes less effective in the ministry he might have performed."

The possibility that low salaries might be a deterrent to young men considering the ministry brought divided responses.

Mr. Miller felt it would not be an infuence on a student's decision. "There is a compulsion, a 'Woe is me if I preach not the Gospel'" he wrote, "that is so very forceful as a young man gives himself in preparation for the ministry, that even if the salary that awaits him is not large, he will respond to the call." But, he added, "a young man who has been

in another line of endeavor and has had a higher salary on which he has made commitments for insurance and the like, may feel that he cannot afford to make the sacrifice."

Mrs. Theodore O. Wedel, Washington, D. C., chairman of United Church Women, believes the situation might be a stumbling block. "Even the most dedicated young man," she comments, "will have to pause before answering a call to the ministry if it continues to mean struggle and financial hardship for himself and his family, difficulty in educating his children and no possibility of adequate provision for old age."

A number responding saw hope in the religious "revival" now sweeping the country.

Mrs. Wedel interprets it as "making the ministry today again an honored profession. Able young men and mature men are being attracted to it," she comments. "Surely this will gradually lead both laymen and clergymen to question the fact that many an educated clergyman earns less in a 100-hour work-week than does a laborer in 40 hours. The respect with which we view the clergyman may not be measurable in dollars and cents—but they help. To add financial stringency to an almost unbearable physical and spiritual task is compounding the causes of ministerial breakdown."

None of those queried committed themselves on a specific fair figure for the minister's salary. Mrs. Wedel quoted "one wise church leader" to the effect that "the minister's salary should be at about the average of the professional men in his congregation," and added that it should be possible for any normal congregation to pay a salary at this level.

All agreed, however, that the "laborer is worthy of his hire." This fall there was indication of concrete progress from at least two sources. The General Synod of the Evangelical and Reformed Church in October voted a minimum salary of $4,000 a year for its 2,000 ministers and executives in a move to ease the plight of 375 of that number who had been receiving less than $3,600.

A little later the Presbyterian Church in the U. S. A. announced its ministers are now receiving an average salary of $5,405 as compared with $4,932 in 1954—an increase of ten per cent. (Both figures include rent.)

Heartening as these figures are, they will provide little solace to the thousands of ministers still fighting the personal, day-to-day, up-hill battle of trying to balance their budget.

A publication by a National Committee on Ministers' Salaries of the Congregational Christian Churches (now incorporated into another committee) suggests these steps for the consideration of concerned laymen: thoughtful and prayerful reconsideration of the financial ability of the parish; investigation of the possibility of federation with other churches in the community or of the possibility of several churches in the same town calling one man; and exploration of the idea of the "Larger Parish."

Said Mr. Walter A. Graham, Pembroke, Ky., executive director of the denomination's National Laymen's Fellowship, "Too many laymen are not aware of the implications involved in trying to get a minister for 'as little as possible' or failing justly to compensate a minister for a job well done. Heavenly reward may be well and good for later compensation but present recognition and payment are also very much in order. The Christian Church is engaged in the process of improving human relations all around the world and no better place can be found for real spade work than analyzing and correcting the monetary relations between ministers and lay people."

We Sing Ecumenically

(*Continued from page* 19)

out John Greenleaf Whittier's *Dear Lord and Father Of Mankind, We May Not Climb The Heavenly Steeps,* and several others.

Before he turned Catholic, John Henry Newman wrote *Lead Kindly Light.* Baptist Joseph Gilmore of New York State wrote *He Leadeth Me.* Canadian Independent Joseph Scriven wrote *What A Friend We Have In Jesus;* Episcopalian Phillips Brooks, *O Little Town Of Bethlehem;* and Congregational Jeremiah Rankin, *God Be With You Till We Meet Again.*

The Presbyterians have given their share through individual writers, but also through the Scottish Psalter, which took the Jewish Psalms and put them into metrical, singable English.

Before they got denominationally minded the Negroes gave us America's only original contribution to religious music. Though you do not find many Negro spirituals listed in most hymn books we would be much poorer without *Deep River, Jacob's Ladder, Nobody Knows The Trouble I've Seen, Steal Away, Swing Low,* and *Lord, I Want To Be A Christian.*

Though we have no women bishops or state superintendents, we men delight in singing songs by women. In fact, Protestants in general rely heavily on women's songs. We have already mentioned Sarah F. Adams. The Methodist Hymnal lists 54 women writers in its list of authors, most of them with just one contribution, but one with seven to her credit. Hymn books of other denominations show the same degree of welcome to the musical products of the women. If you examine the list of authors in any hymnal you find that women writers are usually connected with warm, appealing Gospel Songs. They seem to know intuitively what themes ring clearest in the human soul.

Women hymn writers seldom dabble in the finer points; that's why we love their hymns so much. The best loved woman writer is, of course, Fanny Crosby (Mrs. Van Alstyne), who rivals Charles Wesley in output. Though blinded as a child she wrote thousands of hymns, of which *Jesus Keep Me Near The Cross, I Am Thine, O Lord,* and *Blessed Assurance* are among the best known. How many persons have been brought to our Saviour through Fanny Crosby's hymns nobody knows. Aside from her hymns, she stands as a good religious poetess. Her poem on her blindness, written at age eight, is a classic.

The most rousing hymn ever written in America is not strictly a church song. It stirs Protestants, Catholics and nonbelievers alike. It is *The Battle Hymn Of The Republic,* by Julia Ward Howe. And, speaking of patriotic hymns, a lay reader in the Episcopal Church, Francis Scott Key, wrote *The Star Spangled Banner,* Samuel F. Smith, Baptist, wrote *My Country 'Tis Of Thee,* and Katherine Lee Bates wrote *O Beautiful For Spacious Skies.*

So numerous are the individual hymn writers and denominations which are represented in our leading hymnals that space does not permit their inclusion here. A brief scanning of the index of any hymnal, however, will show how much we owe to so many of many different theological positions, nationalities, and faiths. If we could be as functional and tolerant in other matters as we are in our singing, church union would come quickly and easily.

And when that great day comes, as it will, when a good share of the present denominations will have combined administrations, unified their budgets, buried their hatchets, and become one, we will all sing together that great hymn *Blest Be The Tie That Binds,* written by John Fawcett, D.D., a Methodist who turned Baptist. Until that happy day we will continue to sing ecumenically.

"Off to Adventure"—

New TV Series for Children

THE first national television series of religious programs for children, "Off to Adventure," will be released without charge to stations all over the country by the National Council's Broadcasting and Film Commission.

This aptly named program tries to capture the attention of children in the fourth, fifth and sixth grades, who may well be television's most avid audience. Parents and older brothers and sisters, however, may vie for preferred seats before the TV screen to watch the stories of daring acts by missionaries and Christian laymen for the wellbeing of mankind.

The programs follow the study themes of the Council's Joint Commission on Missionary Education, *Indians* and *Japan*. Home and foreign missionary stories are being released in alternating series of 13 programs each. They will be broadcast once a week.

The first 13-week series is called "Adventures with Indians" and tells the story of missionary work among the Indians of the U. S. and Canada. Series Two, "Adventures in Japan," was shot on location in Japan. All the programs are filmed in color and will be available for use in churches studying the missionary themes.

The key characters in the 15-minute programs are two 12-year-olds, Eunice and Tim. They range all over the United States and Canada, asking questions, making new friends, getting to know—and teaching American children about—one of the least understood of our ethnic groups. And wherever they go, whatever they do, the young television audience will share their adventures, learning that Indians are real and admirable people.

Eunice and Tim visit the Ojibway Indians in Canada who still live by hunting and fishing, have a lesson in the Indian sign language from a Plains Indian who is a famous artist, talk with a Cree Indian girl, a concert pianist, with whom they hear the story of James Evans and his "birch bark Bible," and learn the meaning of the totem and other religious symbols from a famous interpreter of Indian songs, dances and ceremonies.

They journey to the Caughnawaga Reserve on the St. Lawrence River in Canada to visit the Christian Mohawk steelworkers who during the last 50 years have helped to build the skyscrapers and the bridges of North America. And in Brooklyn, New York, only a short subway ride from Times Square, Eunice and Tim see these same steelworkers walking the narrow girders on top of the framework of a skyscraper.

Richard West II, Cheyenne Indian boy, shows his costume to Eunice, a star of "Off to Adventure," first national religious TV series for children, sponsored by the NCC.

Of the 1,000 Indian tribes scattered over the U. S. and Canada, the children learn about the better-known ones, including the Sioux, Crees and Mandans of Manitoba and North and South Dakota, the Yakima and Haida of the Pacific slopes, and the Navajos of the Arizona desert.

"Off to Adventure" is produced by Rev. Everett C. Parker, director of the Office of Communication, Congregational Christian Churches; and Albert Crews the National Council's director of television. A group of educational consultants includes representatives of the Council's Joint Commission on Missionary Education, local councils of churches and denominational boards.

Mr. Parker originated the "Bible Puppet" programs on television and "All Aboard for Adventure" on radio. He directed the National Council's Communications Research Project, which made the first study of the effects of television and radio on a metropolitan audience.

In the Communications Research Project, Mr. Parker says, "we found that children are exposed on television to almost nothing except westerns with their killings, cartoons, variety shows, and adult programs. Yet the youngsters *like to learn* things from television. And they like good programs. They get as tired of westerns as their parents do.

"Parents were particularly concerned over the fact that there were no religious programs being broadcast for their children. So we started experimenting with religious education for children over station WNHC-TV in New Haven, Conn. After three years of trying, we developed 'Off to Adventure.'

"The new programs are primarily educational in their content and format.

(*Continued on page* 26)

"An Imaginative Search for New Means to Help"

CHURCH World Service is prepared to surpass, if necessary, its 1956 program for the churches, which assumed such staggering and unexpected proportions due to the Hungarian revolt and the Middle East crisis.

Plans and policies for the year ahead were laid down at the annual meeting of the CWS board of managers in Atlantic City, N. J., January 23-25.

At the same time, CWS looks forward hopefully to the enactment of legislation which will permit many of the thousands of refugees remaining in European and other camps to start new lives in America, officials and members of the board of managers declare. This will avoid piece-meal handling of refugees during emergencies.

Their legislative hopes, the leaders pointed out, are in line with a policy statement adopted last December by the General Board of the National Council of Churches, calling for a liberalization of the government's immigration laws to "enable our country to accept its fair share of persons from all parts of the world who are in need of a new homeland and who qualify for admission to the United States."

Members of the CWS governing board emphasized in the discussions that the churches, representing the Christian conscience of the nation, are disturbed not only about the Hungarian and Middle East refugees created by the recent disorders, but also about the worldwide and continuing problem of millions of refugees. In Germany and Austria alone, more than 200,000 refugees still languish in camps, some there for more than ten years, with no hope for the future.

President Eisenhower, in his message of congratulation to Church World Service, declared:

"As you review your work and plans to meet continuing human needs around the world, you may do so with confidence in the effectiveness of your charity. Your steady support of the Refugee Relief Program and your constant imaginative search for new means to help your fellow men are splendid evidence of your Christian faith."

This "imaginative search for new means" must be continued, for there can be no let-up at the moment in international relief, Dr. R. Norris Wilson, CWS executive director, stressed.

American Protestant churches must maintain a continuous world-wide effort to meet global suffering and chaos during this "century of the homeless and the hungry," he asserted.

In the "One Great Hour of Sharing" appeal on March 31, Protestant churches will ask more than $11,500,000 from churchgoers for relief, rehabilitation and reconstruction.

In his annual report Dr. Wilson said that last year the 35 Protestant and Eastern Orthodox churches cooperating through CWS provided 30,544 assurances of homes and jobs for 61,186 persons and family units. Only 46 persons, for whom assurances were sought, were not covered, he noted.

During the year 23,058 persons sponsored by CWS arrived under the Refugee Relief Act—which expired Dec. 31—plus nearly 4,000 Hungarians fleeing scenes of death and destruction in that tortured country. Of the latter, nearly 3,000 were immediately placed in homes and jobs found for them by the church people of the land in cooperation with CWS.

This is exclusive of Catholic, Jewish and other refugees, generally resettled by agencies of their respective faiths.

January figures have increased the total appreciably. Hungarians are still landing in America, it was noted. They are being moved as rapidly as possible to local communities where church councils or other groups take responsibility for them, home and job-wise.

How many more will seek a future in America depends upon what Congress does, Dr. Wilson pointed out.

As for refugees coming in under the now defunct Refugee Relief Act, 11,000 more hold-overs are due to arrive in the United States by April 30, and 25,000 remain in the "pipeline" because of rejection or insufficient visa numbers.

Dr. Wilson further reported that American Protestants have assumed responsibility for the welfare of 120,000 Arab refugees from Port Said and adjacent territory in the recent Middle East conflict and that CWS ministries of relief have been made available to Jewish people in Egypt.

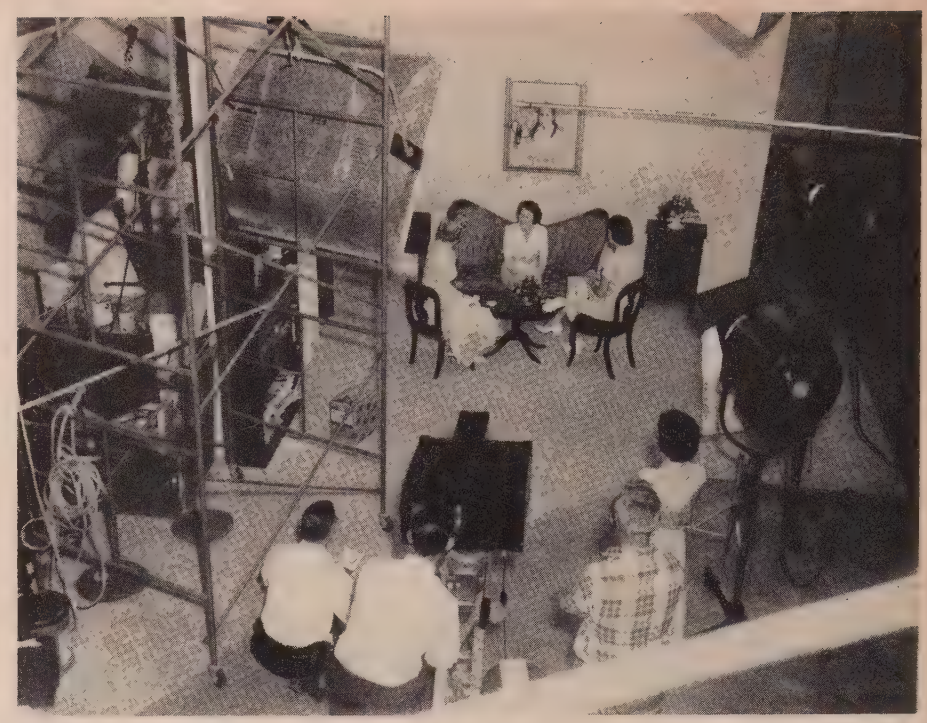
In addition, the report revealed, the churches are engaged in a huge number

(*Continued on page* 26)

U. S. Army Photo

At Camp Kilmer Reception Center officials of the NCC and CWS are thanked for the part the Protestant churches played in receiving and resettling 4,000 Hungarian refugees. Left to right: Leo Beebe, vice-chairman of the President's Committee on Hungarian Relief; Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches; Dr. R. Norris Wilson, executive director of Church World Service; Brigadier General Sidney C. Wooten, commanding officer at Camp Kilmer.

Atlanta Protestant Radio and TV Center Expands



Part of the new TV sound stage, which is two stories high, covers 4,216 square feet, and can accommodate six different sets and still leave ample operating space. The new facilities make it possible for the Atlanta Protestant Radio and Television Center to produce motion pictures and film strips in color or black and white, with lip synchronization, narration, sound effects and music, in its own studios.

THE new quarter-million-dollar television facilities of the Protestant Radio and Television Center in Atlanta, Ga., were dedicated February 18 and 19.

This radio and TV production center is owned and operated cooperatively by five denominations—Methodist, Presbyterian in U. S., Presbyterian in U.S.A., Protestant Episcopal and United Lutheran—and by four educational institutions — Candler School of Theology, Agnes Scott College, Columbia Theological Seminary and Emory University.

The first event in the dedication was a dinner on the new sound stage in recognition of the contribution which the radio and television industry has made to the religious life of America by carrying the programs of the center on a public service basis. The principal speaker, John Outler, general manager of WSB-TV and chairman of the radio board of the National Association of Radio and Television Broadcasters, praised the center and challenged Protestants everywhere to express their interest in its program to their local stations.

He also said that the stations might more diligently apply a yardstick of quality as well as quantity in presenting religious programs, and added that expressed local interest in religious programs of the quality and type produced at the center would lead to a solution of that situation.

WSB is one of the 28 charter stations of the Protestant Hour network which have continuously presented the Protestant Hour since its origin 12 years ago.

Dr. James Ross McCain, president emeritus of Agnes Scott College at Decatur, Ga., a trustee of the center since it began, reviewed its brief history.

From a humble beginning 12 years ago in rented quarters with a handful of equipment, today it has assets of $550,000 and is equipped, he said, "to produce and distribute religious radio transcriptions and television films which are now seen and heard on stations across the nation and on the worldwide Armed Forces Radio and Television Services."

Dr. McCain predicted that the center would soon be using video tape to replace the job of filming and recording programs for TV, just as magnetic tape is used today for radio programs. He also envisioned the time when programs might be broadcast in English but received throughout the world in various languages.

One of the center's greatest needs, he said, was the setting up of an operating nestegg which would make it possible to produce new programs when planned instead of having to go out and raise the money for each separate plan.

A Meditation Room was dedicated which will provide a place of study and relaxation for visitors taking part in programs under production.

The television sound stage, two stories high and covering 4,216 square feet of floor space, is claimed to be the largest sound production stage south of New York and east of Denver. It can accommodate at least six different sets and still leave ample operating space for cameras, lights, sound equipment, staff and cast.

There are control and projection rooms, rooms for film editing, titling, cleaning and storage; offices and mailing rooms. A ramp makes it possible to drive trucks and equipment directly onto the sound stage and into the set-building shop.

The projection room will double as a classroom for teaching courses, in cooperation with Emory, Columbia Theological Seminary, Agnes Scott College and other educational institutions. One room will serve as a display and meeting place for visitors.

"Heretofore," said Dr. John M. Alexander, president of the center since its beginning, "we have produced TV films and motion pictures on a limited scale, in a makeshift manner, but now for the first time we have the facilities necessary to do in the field of television what we have been doing for 12 years in radio: producing and distributing top quality religious programs for use by commercial stations and church groups. The center is now fully equipped to produce motion pictures and film strips in color or black and white, with lip synchronization, narration, sound effects and music, in its own studios, and—by use of its mobile studio—on location. Now we shall interpret the Christian message in action and color as well as in sound."

CONFER AT WORLD COUNCIL MEETING IN GENEVA—Dr. Eugene Carson Blake (left), president of the National Council, discusses anti-church attacks by the Hungarian regime with Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. Both are members of the World Council of Churches' Executive Committee, in session February 4-8 at Geneva. Dr. Blake later visited Prague where he, together with Dr. W. A. Visser 't Hooft, World Council general secretary, discussed anti World Council charges by the Hungarian government with Janos Horvath, head of the Hungarian office of church affairs. In Budapest press stories the regime had accused leaders of the Hungarian Reformed Church of "counter-revolutionary activities" and close collaboration with World Council officials.

Moravian Anniversary

(*Continued from page* 11)

that shares the common heritage and is celebrating the 500th birthday is the Evangelical Unity of Czech-Moravian Brethren in Texas. Their congregations date back to 1850, but the Evangelical Unity was first established in 1903. The Czech language is still used extensively, although most of their churches now use English.

The Moravian Church is one of the founding bodies of both the National Council of Churches and the World Council of Churches.

My Brother's Keeper

(*Continued from page* 13)

was taking the score back to London.

As director of the Department of Worship and the Arts, Mr. Halverson said he was especially encouraged by this first musical undertaking of the National Council. "In coming months," he said, "we hope to commission several large-scale works for chorus and instruments, and instruments alone, designed not only for performance in churches but for the repertory of the nation's concert halls." Among several projects under consideration, he mentioned complete musical services in the various denominational traditions, some shorter works in cooperation with local churches and church councils, and musical librettos dealing with outstanding figures and episodes in the church's history.

Mr. Halverson underlined again that this initial venture was significant, for it showed that together, composer, musician and the churches can effectively bring religious works to the concert stage.

1957 Youth Hymn Chosen

The Youth Hymn for 1957 selected by the Hymn Society of America was written by a young minister who has been a soldier, sailor, steelworker and medical student.

Rev. Edward M. Blumenfeld, pastor of First Congregational Church at Swanton, Vt., the author of the hymn, graduated in 1949 from Carroll College, Waukesha, Wis., and in 1955 from Hartford (Conn.) Theological Seminary. Between 1949 and 1952 he was a steelworker, a medical student at Marquette University, and served in the U. S. Army. He had previously been in the Navy during 1945-46. He served churches in the Hartford area while in seminary, and married a fellow seminarian in 1954.

The hymn, "The Son of God, Our Christ," is in keeping with the 1957 Youth Week theme, "Consider Your Call." It will be published soon by the Hymn Society. The Society cooperated with the United Christian Youth Movement in seeking hymns "for youth, by youth" in connection with National Youth Week, February 3-10.

Two other hymns will also be published. They are "As Did the Christ" by Miss Fay Ross, on the staff of the First Methodist Church, Winfield, Kans., and "We Ask No Greater Joy" by Miss Barbara J. Owen, minister of music in First Congregational Church, Portland, Conn.

The National Council's publication and distribution department had to employ extra shifts for night work and weekends for three weeks in order to ship out the unusually large orders for World Day of Prayer materials from churches throughout the country.

Kirk Week

Inspired to a large extent by the German Kirchentag, the churches of Scotland are planning a "Kirk Week", August 5-11, at Aberdeen. The series of meetings will be concerned with "what God is saying to the church and to the whole world of men in our day."

It is expected that 3,000 men and women from the Scotitsh churches will attend. Plans include Bible study, group discussions, addresses, religious drama and a great rally. Among the outstanding speakers and leaders who have been secured, the two best known to Americans are Sir George MacLeod and C. J. Patijn.

Dr. Robert Mackie, chairman of the international department of the British Council of Churches, who is chairman of the executive committee of "Kirk Week," writes that he is eager that "some key people from the U. S." attend.

Dr. Mackie is at Croftlands, Biggar, Lanarkshire, Scotland.

Off to Adventure

(*Continued from page* 22)

But we think they can compete on equal terms in entertainment values with the best commercial children's television programs."

"We have an ambitious hope," he added, "to train a generation of children to appreciate missions and missionaries, and to support cheerfully the missionary programs of their own churches."

In order to be sure that the children of your community will see "Off to Adventure," tell your council of churches or ministerial association about the programs and ask them to place "Off to Adventure" on your local TV station. A letter to the National Council's Broadcasting and Film Commission, 220 Fifth Avenue, New York 1, N. Y., will bring an audition picture by return mail. There is no charge beyond the mailing costs of the films, but the Broadcasting and Film Commission requires that "Off to Adventure" be broadcast at times when children can see it, other than Sunday morning.

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Churches Working

(*Continued from page* 18)

SPONSOR CLINIC ON MARRIAGE

The Missoula (Mont.) Council of Churches, the Affiliated School of Religion and the YWCA are joining in sponsoring a six-week's marriage clinic.

Twelve leaders, all experts in their fields, will lecture on all phases of married life, from the economic to the emotional and religious. After the 30-minute talks there is a discussion period. The clinic is open to juniors and seniors in high school, university students and all young adults, both single and married.

CONDEMN "RUTHLESS DESTRUCTION"

The North Carolina Council of Churches, representing 15 Protestant denominations, at its 20th annual meeting asked "all persons in lawful authority" to take steps to halt bombings and other violence directed against churches and ministers in regional and racial disputes.

"Ruthless destruction" of homes and churches was called "an outrage to the Christian conscience."

The resolution, which was passed unanimously, said; "Attempts to achieve by fire and bomb what cannot be done by law sap the life of democracy and sow the seeds of anarchy."

COUNCIL BRIEFS

The department of community goodwill and understanding of the *Greater Wheeling Council of Churches* is undertaking to rent eight billboards this spring to aid in alcohol education. . . . The *Kentucky Council of Churches* has been acting as a clearing-house for donations of cash for rebuilding churches damaged by "one of the most devastating floods ever to hit eastern Kentucky." . . . The *Massachusetts Council of Churches* will be among 16 church, fraternal and veterans' groups represented at a conference in Boston on March 28 on the problem of highway accidents. . . . the *Indiana Council of Churches* is considering plans for an "Ecumenical Religious Center" for Indianapolis. It would include denominational headquarters, weekday religious education staffs, the Church Federation of Greater Indianapolis and the state council. . . . The *Minnesota Council of Churches* has named a committee to seek nine clinically-trained ministers as chaplains in state institutions.

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CWS Plans

(*Continued from page* 23)

of varied services to the needy in Europe and in 25 countries in Asia, Africa and the Caribbean. These range from feeding and clothing the hungry and the cold to bringing disaster aid in times of flood, avalanches and earthquakes. Such diverse things as bedding, yarn, seeds, cloth, churns, separators and sewing machines help people help themselves on farm projects and in institutions.

In the year just closed, Dr. Wilson said, Church World Service made 1,746 shipments, or more than 145 a month, of government surplus food, clothing, medicaments and hospital supplies representing a total value of more than $35,000,000. These included 823 shipments of surplus commodities delivered in 27 countries under the "Share Our Surplus" program of the churches, 347 shipments of materials from CWS centers sent to 30 different countries, 491 made on behalf of denominational boards and related agencies and 45 shipments of CROP—Christian Rural Overseas Program—contributions to 13 countries. CROP also provided some of the funds in the surplus distribution.

An idea of the 1956 expansion of surplus commodity shipments alone is given by a glance at the weight in poundage—more than twice that sent overseas in 1954 and 1955 together. The comparative figures are: 1954—21,072,284; 1955—70,999,300; and 1956—186,834,717 pounds.

CWS is able to carry out such a vast aid program only because of the devoted help of thousands of volunteers in the countries receiving it, it was noted. All supplies are distributed by church groups overseas, and not by governments.

At the conclusion of the sessions, a delegation of church men and women, led by Dr. Wilson and by Dr. Roswell P. Barnes, associate general secretary of the National Council, was received at Kilmer Refugee Reception Center, N. J., by the commandant, Brigadier General Sidney C. Wooten, and Leo Beebe, vice-chairman of the President's Committee on Hungarian Relief.

Board of Managers' members were briefed and taken on a guided tour of the Center, where the flood of new refugees from Hungary are getting their first glimpses of America.

CHURCH BUILDING LITERATURE

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175-5th Ave., Room 1902, New York 10, N. Y.

Consider Evangelistic Task

Asian church leaders will meet in Prapat, Sumatra, Indonesia, in the heart of the Batak country, March 18-27, to consider the common evangelistic task of the churches in East Asia and determine the future ecumenical structure of the church there.

The conference is the result of a consultation held in March of 1956 at Bangkok, Thailand, when leaders of national Christian councils, members of the International Missionary Council, and Asian churches belonging to the World Council considered the problems of ecumenical cooperation in Asia and the relationships of churches and councils in Asia with the two world movements.

Planned by an Asian committee, the conference will begin with an ecumenical *Kirchentag* patterned after the famous German Church Day. All Protestant churches along the east coast of Sumatra will take part.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, points out that "an important factor in the whole discussion is that there is such a strong desire in Asian churches for closer cooperation between churches and councils in Asia. They are already exchanging personnel. One form in which this is done is through the Asia Council on Ecumenical Mission. The Prapat conference must look at various possibilities concerning the future. These possibilities range from a plan to have a fully-organized Asian Council of Churches to the more modest plan of strengthening the East Asia secretariat of the International Missionary Council and the World Council of Churches."

American mission board representatives appointed by the Division of Foreign Missions of the National Council of Churches to attend the meeting are: Dr. Alford Carleton, Boston, Mass., American Board of Commissioners for Foreign Missions of the Congregational Christian Churches; Dr. Eugene L. Smith, New York, Division of Foreign Missions, Methodist Board of Missions; and Dr. John Coventry Smith, New York, Board of Foreign Missions, the Presbyterian Church in the USA.

The International Missionary Council will be represented by Dr. Charles Ranson and Dr. Erik W. Nielsen, and the World Council of Churches by Dr. Visser 't Hooft, Dr. Leslie Cooke and Dr. Robert S. Bilheimer.

Among the speakers will be: Bishop Rajah Manikam of Tranquebar, Dr. J. Abineno of Indonesia, Bishop E. C. Sobrepena of the Philippines, Dr. M. M. Thomas of India and Dr. D. T. Niles of Ceylon.

Plan Three-Year Citizenship Program Among Migrant Workers

A GRANT of $112,530 for a new three-year citizenship education project among migrant crop workers has been made to the National Council's Division of Home Missions by the Schwartzhaupt Foundation of New York.

The threefold project will center in the mid-western states. It calls, first, for the education of migrants in their rights as citizens and for the development of indigenous leadership among them and, second, for the development of the total resources of communities where migrants come in order to provide for their health, education and welfare needs.

Lastly, it envisions the training of the permanent, year-round staff of the division's Migrant Ministry so that its members can put into use all over the country the techniques evolved through the new project.

The project director will begin in communities where migrants arrive for the crop season. He will seek to enlist the good will and cooperation of everyone in the community, including health and school officials, welfare directors, city officials, business men, growers, church civic leaders.

At the same time, a field staff worker will be stationed in the home bases of migrants in the border states to discover and train migrant leaders, who will then go to the communities already alerted by the director. As they move about, leaders will train other migrants.

The migrant farm workers and their families are estimated to number at least a million and a half. Living wherever there are food crops to pick, they are rootless and homeless and enjoy none of the benefits of stable community life.

To minister to their spiritual and physical welfare, the National Council of Churches, through the Migrant Ministry, maintains day nurseries for children of crop-picking mothers, mobile chapels, educational and recreation programs and other activities in some 30 states extending from New England to California. The programs are carried out year-round with the cooperation of state and local councils of churches and of church women.

Meditations for the Lenten Season

• WRITTEN especially for the Lenten and Easter season, the March-April number of The Upper Room provides inspiration for daily devotions during this most important period of the Christian calendar.

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FAITH IN CONFLICT, *Carlyle Marney*, Abingdon Press, Nashville 2, Tenn., $2.50.

PROTESTANT PREACHING IN LENT, *Harold J. Ockenga*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. $3.95.

THE VATICAN REVOLUTION, *Geddes MacGregor*, The Beacon Press, Boston 8, Mass., $4.95.

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Language Aid for Hungarians

Beginning American English, a 48-page manual published by Prentice-Hall is an illustration of quick and timely action to help in the resettlement of Hungarian refugees.

Variations of methods of teaching illiterates to read have been found helpful in teaching a new language. At the request of Church World Service, Mrs. Elizabeth Mitchell, a former missionary to Japan, went to Camp Kilmer early in January as a special consultant for the Committee on World Literacy and Christian Literature. The 48-page manual is the result of her work with the teachers there. A copy is given free to each refugee before he leaves camp.

It is estimated that, after 12 hours with a teacher and another 12 hours alone, the learner should have a vocabulary of about 200 useful words and 25 items of English grammar. This is a good start, but it is only when the family or person has settled in a regular living situation that words begin to take on full meaning and one can understand what is being said.

The Committee on World Literacy has also prepared a supplementary teachers' guide on "How to Help People Learn English." Both the manual and the guide will be sent free to those sponsoring refugee groups in their church and community.

Those interested in helping a refugee learn English are invited to write to the Committee on World Literacy, 156 Fifth Avenue, New York 10, N. Y.

BOOKS

Faith, Hope and Love

By Emil Brunner, Westminster Press, Philadelphia, Pa., $1.50.

The Zurich theologian is recognized around the world as one of our generation's best interpreters of Christian thought. He has poured out a steady stream of weighty works which have had a major influence on theological thinking. Some of his writings are rather "heavy going" for those not trained in theology. It is therefore an occasion for great satisfaction that we now have a little volume which reflects the distilled essence of his theological position in three essays which any thoughtful minister or layman can follow and understand.

Why, Dr. Brunner asks, are these three great Christian concepts — faith, hope, love—so closely bound together? His answer is both original and intriguing. Every man, he says, lives in three dimensions of time—in the past, in the present, in the future. The Christian lives in the past by faith, in the future by hope, and in the present by love. Each of the three New Testament concepts expresses —from the three different angles—the totality of what it means to be a Christian.

By faith, Dr. Brunner goes on to explain, the Christian is related to an historical event of the past, the revelation of God in Jesus Christ. It is an event which is unique and unrepeatable. What is involved, however, is not merely the objective facts of an "historic Jesus" but the *meaning* of these facts. And this can be grasped only by one who identifies himself with Christ.

In his discussion of hope Dr. Brunner sharply challenges the idea of "progress" which he finds in America and insists that it is very different from Christian hope. The latter is derived from our faith in what God has done in the past and therefore can be counted on to do in the future—not on what man does.

Dr. Brunner meets head-on the objection that it is only belief in progress that can stimulate men to social activity. This idea he calls one of the "fairy tales" of our age. Over against this, he insists that it is our faith in God and the hope springing from it that gives true social incentive.

As faith is a relation to what God *has* done and hope is an expectation of what He *will* do, so love is the way by which God operates, and we live, in the present. Dr. Brunner gives a lucid portrayal of what love means, in terms of the New Testament Greek work *agape* as contrasted with everyday usage. It is love, in this Christian sense, which gives meaning to our present life. By giving us God's love Christ makes us loving—this is the heart of the matter.

—Samuel McCrea Cavert

The Saving Person

By Angus Dun, Harper & Bros., New York, $2.00.

This is the Harper Book for Lent 1957 and was in substance the Lyman Beecher Lectures at Yale University in 1956.

The author is the Episcopal Bishop of Washington, D. C. and was for many years a professor and later the head of the Episcopal Theological School at Cambridge, Mass. He is a member of the Central Committee of the World Council of Churches and is chairman of the Program and Arrangements Committee for the World Council's North American Faith and Order Study Conference on the Nature of the Unity We Seek, to be held at Oberlin College in September, 1957.

Bishop Dun has written simply and deeply about what he considers the heart of the minister's calling—opening to men salvation through Christ.

The chapter headings are: (1) The Strange Word, Salvation, (2) The Saving Person, (3) The Ultimate Evil As

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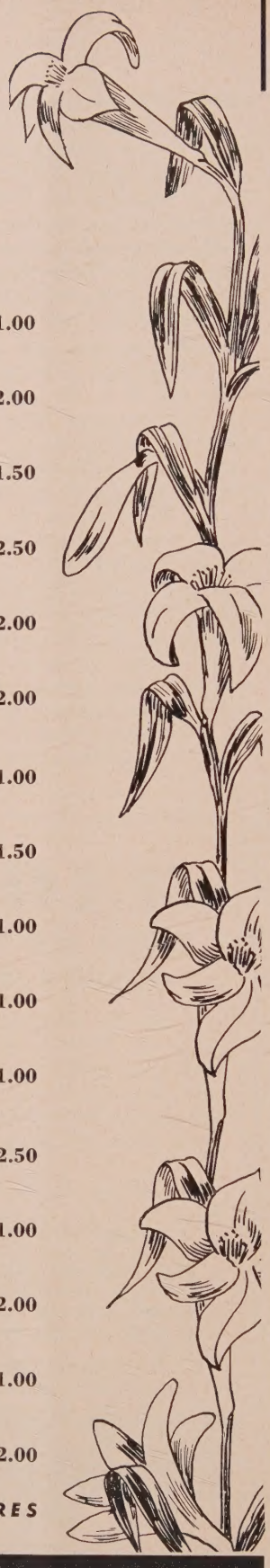

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Alienation from God, (4) The Reconciler, (5) The Bringer of Eternal Life.

The author explores the meaning of salvation and the meaning of Christ. He writes of the needs of men and of their deepest needs which are centered in their separation from God. With the radical perspective of the Christian faith, we know it is not death and not our many sins that are the ultimate evil but our total state of alienation from God. It is Christ who can save men from ultimate evil and bring them ultimate good.

To find Christ "we must find ourselves and our neighbors, and look deeply into life and the claims which life brings, into moral failure and death . . . He (Christ) is unveiling the truth about life, about what is at its heart, its deeper laws, the deeper resources of power, the companionship at its center. Some of the fragments of insight which come to us from Him are that we live most truly when we love most; that our lives are very precious; that to waste our gifts, many or few, is to waste talents for which we should give an account; that the maintenance of our inner integrity is a thing worth dying for; that we are brethren in the ultimate relationship; that our choices make an everlasting difference".

Christ's meaning is not understood by studying objectively his impact on history but rather by entering into the community of faith and taking our stand there.

Christ reduces men's pride. He reduces the bitterness in our political, economic, and international struggles. He brings light to our darkness. Through Him, the Kingdom comes into our lives, but never perfectly or completely. He gives meaning and hope to us and is the bearer of promise.

—Leila Anderson

A Theology for Christian Stewardship

By T. A. Kantonen, Muhlenberg Press, Philadelphia, Cloth $2.00, Paper, $1.25.

Almost every phase of American church life has received adequate treatment in both serious and popular literature in the churches. Christian stewardship, however, has been widely treated in popular writings but, in the more serious and scholarly areas, an almost complete vacuum exists in this field. In 1946, Holmes Rolston wrote *Stewardship in the New Testament Church.* A full decade later Dr. T. A. Kantonen, professor of systematic theology in the Hamma Divinity School, Springfield, O., gives us *A Theology for Christian Stewardship.*

We have here for the first time an

adequate treatment of Christian stewardship in its theological aspects.

The book takes the form of lectures originally delivered to the National Council's Joint Department of Stewardship and Benevolence, meeting at Wittenberg College in December, 1954. The lectures have been expanded and a few chapters have been added. The result is a well-rounded discussion of stewardship in the total framework of Christian theology.

Dr. Kantonen's theology of stewardship *is centered in Jesus Christ.* Most stewardship literature has the ring of the Old Testament rather than the New. Thus, the author says, "Too often the stewardship appeal rests on impersonal laws and principles and its target is the enlightened self-interest of unregenerate human nature. Less evident is the joyful gratitude of the Christian man to whom stewardship is the expression of his personal fellowship with his Lord." For Dr. Kantonen, "the life of stewardship is nothing less than 'total devotion' to the Christ who is known as a 'real, living personal presence in the heart of believers,' a genuine loyalty that is expressed not in mere opinion or sentiment but in character and conduct."

Dr. Kantonen's theology of stewardship *is based upon a sound scholarship.* A serious theology will always have the problem of utilizing concepts and vocabulary difficult for the average Christian. Dr. Kantonen has a great gift of making abstract theological principles come alive. Theologians will see behind Dr. Kantonen's writings the influence of Kierkegaard, Aulen and Buber.

A Theology for Christian Stewardship is thoroughly understandable. Since, by the very nature of the case, laymen must "carry the ball" in Christian stewardship, it is important that theological literature in this field be understandable for laymen. This criterion has been completely met by Dr. Kantonen. While his discussions are serious and sound, any intelligent layman will be able to grasp the writer's meaning.

The volume is *highly practical.* Theology need not be related to formal, abstract ideas. Behind every decision of the Christian is a standard of judgment and behind every decision there is a theology of what the Christian considers to be worthwhile. Dr. Kantonen's discussions of tithing and the priesthood of all believers are cases in point where the great doctrines of Christianity are described in glowing, practical, personal terms.

The whole stewardship movement is indebted to Dr. Kantonen. *A Theology for Christian Stewardship* is, in the opinion of this reviewer, the finest book on the subject available in any language.

—T. K. THOMPSON

Consider Him: Meditations on the Passion of Our Lord

By OLIVE WYON, Abingdon Press, Nashville, Tenn., $1.00.

Olive Wyon, a British theologian and writer says, "It is far more important to turn our minds to God than to consider ourselves". In her book of Lenten meditations the focus is on Jesus and particularly His Passion. She is fully aware of the pressures and problems which men face in our world today, but she feels that the most important thing for us to do is to contemplate the Cross. She writes without sentimentality but with depth. She is an able theologian who for a time served on the staff of the Study Department in Geneva in preparation for the First Assembly of the World Council of Churches. She has translated Emil Brunner and Jacques Ellul and is herself the author of several books.

Miss Wyon quotes John Donne as saying of Christ in a sermon on Christmas Day in 1626, "His birth and His death were but one continual act, and His Christmas Day and His Good Friday are but the evening and morning of one and the same day".

Her chapters are on Jesus in the Upper Room, Jesus in the Garden of Gethsemane, and Jesus on the Cross. Throughout the book are Bible references, prayers, and quotations, and at the end are two acts of worship.

This is a helpful book to read.

—LEILA ANDERSON

RSV Concordance Published

One year ago a method of preparing a concordance of the Revised Standard Version of the Bible was announced by the National Council's Division of Christian Education and Thomas Nelson & Sons, publishers.

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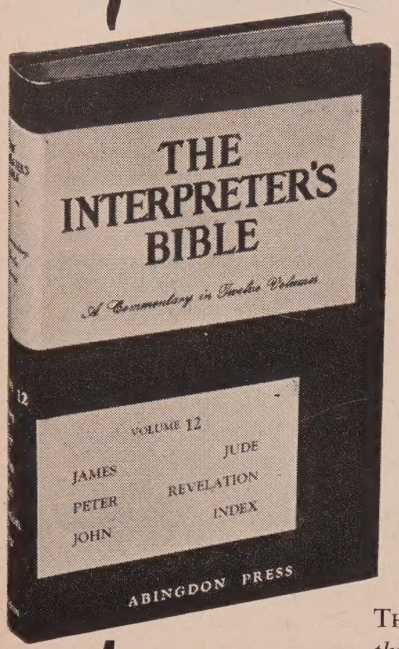

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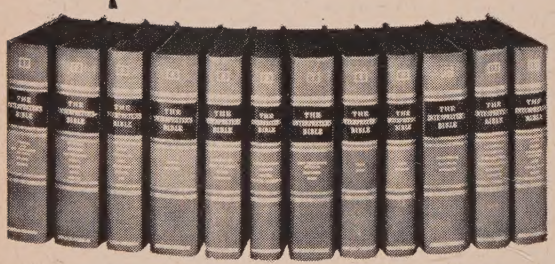

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